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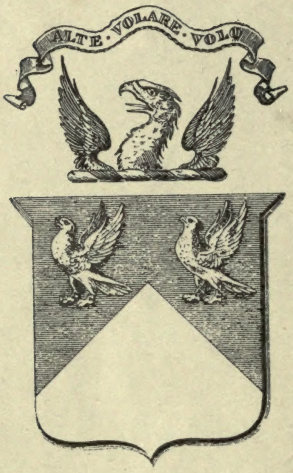

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MEMORIAL SKETCHES

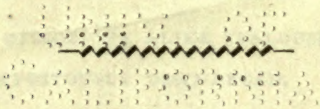
OF THE

REV. DAVID BROWN:

WITH A SELECTION OF HIS

SERMONS,

PREACHED AT CALCUTTA.



HIS "WITNESS IS IN HEAVEN:"

HIS "RECORD IS ON HIGH:" JOB, XVI. 19.

HIS "WORKS DO FOLLOW HIM." REV. XIV. 13.

London:

Printed by Luke Hansard & Sons, near Lincoln's-Inn Fields,

FOR T. CADELL AND W. DAVIES, IN THE STRAND.

1816.

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HENRY MORSE STEPHENS

THESE PAGES ARE

INSCRIBED,

IN TRIBUTE TO THE MEMORY OF THE REVEREND

DAVID BROWN,

WHO WAS TEN YEARS THE SENIOR CHAPLAIN OF THE EAST INDIA COMPANY, AND PROVOST OF THE COLLEGE OF FORT WILLIAM:

HE ALSO HELD IN TRUST
THE MINISTRY OF THE MISSION CHURCH,
ONE-AND-TWENTY YEARS;

AND WAS SECRETARY TO THE BRITISH AND FOREIGN BIBLE SOCIETIES AT CALCUTTA;

BOTH WHICH OFFICES HE ALIKE ZEALOUSLY AND GRATUITOUSLY DISCHARGED,

AND WAS, IN ALL HIS PURSUITS,

THE FAITHFUL MINISTER OF CHRIST.

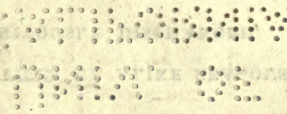
HE LIVED REVERED, AND DIED LAMENTED,

OB. XIV JUN 1812, ÆT. XLIX AN.

HE THAT WINNETH SOULS IS WISE. PROV. XI. 30.

PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS. PS. CXVI. 15.

511727



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PREFACE,

BY THE EDITOR.

HAVING had the Sermons of the late Reverend DAVID BROWN, Chaplain of the Honorable the East India Company at Calcutta, committed to me for the purpose of selecting a volume or two out of them for the press, it will be expected that some reason should be assigned for the delay which has taken place in the publication of them.

The following direction had been left by Mr. Brown respecting them. "Those two sets on which I have written *for revision*, if I live to revise them, may be considered as left for the press, if desired; but in their present state they have perhaps some extracts, or unacknowledged quotations from authors not referred to, which ought not to be the case in any thing published; and which is my chief reason for directing, as I have done, the rest of my Sermons to be destroyed, on my decease, without reserve.

(Signed) "D. BROWN, April 1812."

Agreeably to this direction, a great number of Sermons were immediately destroyed; and when the sets above referred to were brought to England and examined, neither of them was complete, some belonging to each of them having been unwittingly mixed with those which had been unfortunately consigned to the flames. These sets, had they undergone revision by the author, and come to hand in an entire state, would have been a just specimen of his labours, and a valuable acquisition to the Christian world; but, being only unconnected parts of different sets, they would have appeared to extreme disadvantage, and would have lost all that interest, which, in a connected series, they would have been well calculated to excite. Recourse therefore was had to his other Sermons, on which less labour had been bestowed; and amongst them were found many, which, for the purpose of general edification, were excellent, but as finished productions for the press, were scarcely thought in a state fit for publication. The fact is, that the multiplicity of Mr. Brown's engagements prevented him from taking so much pains in composing his Sermons, as he would have done if his time would have admitted of it. The labour bestowed by him on the acquisition of languages,

languages, the care necessary for the discharge of his high official duties, and the attention which he paid to the education of his numerous family, rendered it impossible for him to devote so much time to the composition of his Sermons, as would have been necessary to prepare them for the public eye. For the edification of his hearers, this species of care was not necessary. A popular address, proceeding from the heart of an affectionate minister, did not need those embellishments which may be looked for in compositions written professedly for the press. And to send forth such productions, which the author has never had any opportunity to revise, is, however kindly intended, an injury to the person whose name they bear. Feeling this, the Editor thought it better, that the Widow of Mr. Brown should draw up a Memoir of her departed husband; which, to those who knew and reverenced his exalted character, would be far more interesting than an entire volume of his Sermons, sent forth under such disadvantageous circumstances. Not that the Sermons would have dishonoured his memory, as will appear from those which are subjoined to the Memoir: for they breathe the true spirit of a Christian minister; they state, in very forcible terms, the fundamental doctrines

of

of our holy religion; and they are admirably adapted to stir up in the minds of all who read them, as well as of those who originally heard them, an ardent love to our Saviour, and a holy zeal in his service. But, all things considered, it was hoped, that the interesting accounts which might be furnished by one so nearly related to him, and so competent to the task, would to multitudes, both in India and in England, be a most acceptable Memorial of their departed friend.

The writer of this preface was amongst the earliest friends of Mr. Brown, and is happy in bearing testimony to his exalted piety. Indeed, Mr. Brown, if not actually the founder of all the great Missionary Institutions which have been established of late years, and of the plans which have been carried into effect for translating the Scriptures into all the languages of the East, laboured in this field as much as any who have followed him; and strove to the utmost of his power, to kindle that very flame, which has burned, and is now burning, in almost every quarter of the globe. This will appear from the efforts he used as far back as the year 1787, *the very year after he went to Calcutta.*

It will be interesting to the Public to know, that at that period, before the great Missionary Societies or the Bible Society had been thought of, this honoured servant of Christ, in conjunction with two other friends in India, who most gladly co-operated with him, drew up "*A Proposal for establishing a Protestant Mission in Bengal and Bahar.*" In this he urges, with great force and energy, the claims of the Natives upon our government, and the duty of imparting to them the privileges which we enjoy, as well in a religious as in a civil point of view. He recommends the measure of translating the Scriptures into the different languages of the East, and the sending forth Missionaries to instruct them, "fit men, of free minds, disinterested, zealous, and patient of labour, who would accept of an invitation, and aspire to the arduous office of a missionary."

In this document he considers—What sort of men are to be chosen? In what manner they are to be supported? and what plan is to be pursued by them?

Under the first of these heads, the description given by Mr. Brown of the persons whom he wanted to fill the situation of Missionaries, shews exactly what he himself was both in heart

heart and life. After assigning his reasons for desiring to have young clergymen of the Established Church, he adds, "But genuine piety seems to be the grand requisite in a missionary: his work must be his business, his delight and reward. Whoever is greedy of gain, and seeks great things for himself; whoever prefers a life of ease and competence, to a life of toil with an humble subsistence, is not fit for this purpose. But men who are ready to endure hardship, and to suffer the loss of all things; who count not their own lives dear to them, and who are willing to do and suffer for the sake of the Gospel; these are the men who are wanted; these are the true missionaries to instruct the Heathen successfully in the way of salvation."

In the whole of his plan for the direction and support of the missionaries, there is the most consummate wisdom, combined with the most ardent zeal. He proposes that they should reside in the eight grand divisions of the country, (as it existed at *that* time) namely, at Calcutta, Moorshedabad, Patna, (or Benares) Monghen, Dinagepore, Dacen, Burdwan, and Ramgur;" and that "at their respective stations they should set up schools, employ catechists, and establish churches."

To

To enforce his application to the Honorable East India Company, he sent letters to the then Archbishop of Canterbury, to the late Bishop of Landaff, to that promoter of every good work, Mr. Wilberforce, and to a great number of distinguished characters in this country (copies of all which were sent to me at the time, and are now before me) urging and intreating them all to use their utmost efforts, both in and out of Parliament, to draw the attention of the Public to this good work, and to gain for it the sanction and assistance of the ruling powers.

But the time for Israel's deliverance was not yet come. Moses must wait yet many years before his desires can be carried into effect. The zeal and earnestness which have since that time been called forth into action, were not yet kindled in the public mind: and all the efforts which Mr. Brown then made, fell to the ground for want of that support which he in vain solicited. Happily, however, he lived to see his wishes, in some measure at least, accomplished, and to be a very principal instrument, in connexion with the British and Foreign Bible Society, to set on foot in India the glorious work of circulating the Holy

Holy Scriptures, in all the different languages of that vast empire.

How elevated his mind was above all the things of time and sense, will appear from the following extract of a letter I received from him in 1789, when he was suffering under the severest affliction, the loss of an only child. "Your heart will be moved to hear, that our dear child, the last that the Lord lent us, died last month under inoculation. This is the second that we have resigned in the same way. We are now childless. But the Lord's mercies are not few. He made this last stroke so soft, that it was no more than a blow from the tenderest father. He healed us both, and enabled us to say, Thy will be done, at the very moment the wound was given. Blessed be the name of the Lord, was the true language of our inmost souls. I was greatly comforted with Mrs. B.'s (his first wife) immediate and entire resignation. We both felt by sensible experience that God is love; and were remarkably filled with consolation. We instantly found a rich overflowing compensation in the sweet smiles of our dear Redeemer. Oh happy change for him we so tenderly loved! Our faith saw him

in Abraham's bosom. If heaven had been opened to our view, we could not have had a more solid satisfaction, than we received from our trust in the Lord, who in rich mercy raised our child from a world of sin and misery, to the regions of purity and glory. Rejoice with us, that he now walketh before the Lamb, with faculties enlarged and filled with knowledge and bliss: and that the blessed Redeemer has one immortal spirit more to sound his praises in the courts above. My dear friend, may *we* soon join in the song of the Lamb: but while the night of this life continues, let us watch and pray."

I need not offer any apology for giving to his friends an extract so descriptive of the sublimest duty of a Christian, and so illustrative of the character of this departed saint. Parents at least, I doubt not, will readily forgive me; and will endeavour, it is to be hoped, under similar bereavements, to imitate this bright example.

But for fuller information respecting this devoted servant of Christ, I refer the Reader to the following MEMOIR; and, for a just view of his sentiments and ministrations, to the SERMONS that are annexed to it:

trusting that the perusal of them will, through the Divine blessing, tend to kindle in the hearts of many, not only a respect for his memory, but an ardent solicitude to follow his steps.

CHA^{s} SIMEON.

King's College, Cambridge,
Sept. 16, 1816.

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* Preached in January 1809, on occasion of a stated Minister being first appointed to the Old Church by the Court of Directors of the East India Company.

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* These two were addressed especially to the Soldiers.

† This was on a New Year's day, and to promote the printing of the Tamul Scriptures.

MEMORIAL SKETCHES, &c.

THE following pages present a faint, but faithful, record of the ministry of a Clergyman of the Church of England in India; who, if little heard of out of the immediate circle of his duties, yet is survived by several valuable monuments of his labors, transmitted to British posterity in the now episcopal presidency of Calcutta.

The Reverend DAVID BROWN, who is the subject of these Sketches, was born in the east riding of Yorkshire, where his venerable parents, still living, are retired, and his brothers are carrying on extensive farms.

He had from early youth, imbibed a serious and religious turn of mind, and was distinguished among his connexions for his amiable disposition, and thirst for general and literary information.

Whilst on a journey, at about ten or eleven years of age, he fell into the company of a minister, whose attention was strongly attracted by his intelligent enquiries and remarks. Although a stranger, he could not refrain from informing himself what line of life was designed for the interesting youth. His parents answered, that as he evinced no great disposition to be employed in his father's farm, they should probably bind him apprentice to some country tradesman, perhaps a druggist. The stranger replied, "I think he is destined to a higher and more important profession; and if you will entrust him with me for a year or two, I will give him the preparatory attention necessary to his passing through a grammar-school, which may fit him for college, and lead to his entering the church."

The parents, struck with this liberal proposal, were soon induced to acquiesce. And young David resided under the private tuition of his new friend at Scarborough, till he removed to Hull, to attend the excellent public grammar-school then under the care of the Reverend Joseph Milner.

A mutual attachment was formed between the master and scholar. Mr. Brown continued

to consult his judgment, and confide in his experience and piety for guidance, under many important circumstances of his life: and an affectionate correspondence was maintained between them while Mr. Milner lived.

Mr. Brown proceeded to the university of Cambridge, and was entered at Magdalen College. He felt deeply attached to the society and pursuits which engaged his attention there. Though much interrupted, from severe illness, he prosecuted the usual studies preparatory to entering the Church: but from which he was most unexpectedly called off, by a remarkable and unforeseen offer made him of going to India.

It is not intended to dwell upon the interesting promise of his youth and early manhood, or to describe any traits of his character and conduct previous to his quitting England; since it is, as a clergyman devoted to labor in the East, that he is principally to be considered. In the course of this Sketch, however, some incidental information respecting his short career in his native land, will be supplied, principally through the medium of his own memorandums: and little need be added to his statement of the leading events,

which carried him from his beloved country, and kindred, for the kingdom of heaven's sake.

This introductory part may therefore be appropriated in the first place to a general and very rapid survey of his character and whole career: and then, to the notice of some detached minute particulars, which will cast light upon the spirit of his conduct and example, in the important posts he filled in India.

A naturally sanguine temperament and high flow of spirits, which appear to have characterized his early youth, softened down, under the influence of serious piety, to a well directed and persevering zeal for promoting the knowledge of the gospel. His religious faitn had not darted suddenly into his mind, as the ray of heavenly light which overthrew an opposing Saul; but rather, as the least of all seeds, had grown with his growth, and strengthened with his strength, under the fostering influence, by God's good providence, of pious relatives, and early religious instruction; together with a succession of the means of grace as he approached to manhood. On this

this subject the following recollections have been found among his papers.

"Thy goodness, like the sun, dawned on my early days. A godly grandfather, who poured out many prayers for me; parents who attended to the instruction given them by the ministers of God; early acquaintance with the Reverend Messrs. Jesse, Stillingfleet, Milner; —mercies all flowing from my God!"

He uniformly considered himself under the over-ruling direction of Divine Providence. Hence, while the end he had in view was unchanged, he was remarkably free from an excessive attachment to any mode of attaining that end. Hence, he was free too from all murmuring or desponding thoughts, if plans were frustrated, on which he had entered with his accustomed earnestness, for the furtherance of christian knowledge. A series of what would have been to persons of a different spirit, insurmountable disappointments, generally served only to turn his attention to other means of effecting the same purpose. Nor was he ever heard to regret that any circumstances, in his religious or worldly concerns, had taken a direction contrary to his previous wishes and expectations.

His faith was founded on the unchanging word of God, and by no means on the state of his own frames or feelings; for these were often of the most gloomy and discouraging nature. No believer could think lower of himself, and higher of the Redeemer, than did Mr. Brown; who, but for the energy of his faith, must have fallen into utter despondency: but the sure mercies of God in Christ were again, and again, made light and life to his soul.

His faith was an appropriating faith; his religion a personal religion: and he taught from the pulpit, and in the family, that religion was a subject that must come home to every man's bosom, and the concerns of it must be transacted between God and his own soul, exactly as if he were the only sinner existing in the world, and as if the Lamb of God had been offered up an atonement for him alone.

His singleness of eye, kept him perfectly consistent in his purpose throughout the whole of the chequered and trying circumstances of his life. His temper, naturally sanguine, led him to encounter and surmount difficulties: and he was endued with a steady perseverance, unshaken by every obstacle, and with a courage to endure, which formed the basis

of

of his whole conduct. He varied his plans with the varyings of the providences which he experienced; but his purpose was uniform, the furtherance of the Christian religion in the earth. Riches, or personal aggrandisement, were not even of secondary moment in his mind. His sole consideration throughout life was, whether his labors or possessions could in any way be made subservient to the glory of God in Christ Jesus.

Of the various situations which he entered on with these purposes, not one, in which there was honor or emolument, was the fru t of his own solicitation. He was placed in the church, by providential circumstances, at a period undesired by himself; and, having been called to a post in Bengal, he, without any previous wish of his own, rose successively under the governments there, to the first situations a clergyman could fill. He had learned, with the Apostle, in whatsoever state he was, therewith to be content: and never thought of looking around for opportunities of change, so long as he could lift up the eye of affectionate submission, and say, "Here am I, Lord; what wouldest thou have thy servant to do?" And He that saith, "Them that honour me, I will honour," was pleased to put

it into the hearts of all in authority, to show him distinguishing respect, and to give him the utmost testimony of their confidence.

Into each department he carried the same simplicity of purpose, which uniformly characterized his ministrations;—to make known the love of Christ to perishing sinners. For this end, he superadded to his engagements with the East India Company one also with the Society for promoting Christian Knowledge; and undertook to supply their only church in Bengal, the services of which were suspended through the weakness of their aged pastor. The Society accepted his disinterested labors, till they could permanently employ a Missionary of their own. But this charge, which was intended only to be temporary, became the heaviest of all that devolved upon him. He was not relieved from it till within a short period of his death.

It is difficult to say in what period of his ministerial life he was least laborious. Immediately on his arrival at Calcutta in 1786, he found himself in a most responsible situation, at the head of an extensive Orphan establishment, which demanded and received all his zeal, perseverance, and affection. Within a few

a few days of his arrival he was nominated chaplain to a brigade in Fort William. The following year, he superadded to these duties, the charge, which he voluntarily undertook, with the approbation of his brother chaplains, of the Mission church. Thus did he work in the full tide of his strength, officiating at each of these distant points in succession every Sunday*.

On separating from the Orphan Institution he received private pupils into his own house, the education of youth being, next to the public ministry of the word of God, that line of usefulness to which he was most attached. His domestic school was much in request; and besides his own, he paid great attention, as inspecting visitor, to one then supported by the old charity fund, but now combined with the free school of Calcutta. He likewise statedly attended the hospital and gaol, to impart religious instruction. At the latter place particularly, he was, as he had been in England, remarkably blessed to the awakening and unfeigned repentance of hardened convicts, of whom he was accustomed to give touching and instructive narratives.

On

* The Orphan Institution was then altogether on the bank of the river opposite to Calcutta.

On his appointment in 1794 to the Chaplaincy of the Presidency, his work became still more increased. He continued in charge of the garrison; and was always unwilling to think that new accessions of duty exonerated him from any former engagements. Accordingly he continued to officiate on Sundays twice to the Mission congregation, once at the Garrison, and once at the Presidency church; beside establishing a weekly lecture, and catechetical instruction of children; which last he deemed an object of the greatest importance.

While at the Orphan House he had established a charity-school at his own charge and under his own superintendence, for such native children as were abandoned by their parents at a time of famine. But on his quitting that establishment he had no means for continuing the support of this plan, being unable to fill up the vacancies which from time to time took place in the school by removal or death.

On his appointment in 1800 to the Provostship of the college of Fort William, he saw a new sphere of religious usefulness open to him; and superintended with renewed alacrity, the heavy duties necessarily attendant on the first formation and arrrangement of a collegiate

giate establishment. He looked forward to the recompence of reward which he desired to obtain—in winning souls to the paths of serious piety, from among the youth, brought by this institution, under his especial observation: and it is undeniably true, that a striking improvement took place in the moral deportment of the students of the College. Among other means for attaining this advantage, they were induced by its rules to become regular in attendance on the ordinances of religion; which in some of them laid the groundwork of a serious and consistent profession of the Christian faith. The Lord's table was no longer utterly shunned: and the whole system of morals was gradually improved*. The unprincipled tide of debt was likewise stemmed; and, as was to be expected, the culture of talents became the prevailing taste.

Mr. Brown conciliated the affectionate respect of those students who were placed under him; and felt, as was usual with him, more attached to the charge assigned him, the longer

* "The Civil Fund" rose out of the College: and was instituted in honor of MARRIAGE. It is a most liberal provision for widows; and orphans born in wedlock. Its regulations redound greatly to the credit of the Writers on the Bengal establishment, for urbanity, judgment, and correct feeling.

longer he was connected with it. His ardor was great, and his labor incessant for the welfare of the Institution, that it might become a real and permanent blessing to the rising generation, and the country in which it was planted.

It was impossible for him, with this additional responsibility, and exact personal attention, to continue the daily labor of performing the surplice-duties of the Presidency. These, accordingly, he at this period resigned to the junior chaplain, together with the entire emolument connected with them. But this, the most lucrative, was the only branch of his ministerial labor which he did relinquish. His exertions for the Churches continued unabated; and it is to be supposed his naturally strong constitution began to give way, through the uninterrupted labors of twenty years, under an enfeebling climate; tried as he was by much domestic and private affliction, and by many anxieties and mortifications.

He had become subject to severe attacks of fever, which often reduced him very low: but his spirit for labor seemed to be renewed every time his strength was restored. At length however he was constrained to have some

some degree of rest from his public exertions, by the decision of the Honourable Court of Directors to contract the sphere of their college of Fort William, and to reduce the scale of its expenditure. Among the offices they saw fit to annul was that of the Provost, which he had held from its first institution nearly seven years.

It is but justice to his name to state here, that no cause whatever was assigned for doing away the appointment, but that of the determination formed for diminishing the scale of the institution generally, and of so lessening the number of students to be connected with it, as to render the continuance of the higher offices unnecessary.

Mr. Brown's wonted disinterestedness, and love for every work which he believed was to promote the glory of God, displayed itself on this occasion.

The paper he delivered in to the Visitor of the College, is annexed to these Sketches, as furnishing a striking view of the amiable meekness of his character, and persevering zeal in all labor, congenial with the calling of the christian minister.

The Government did not judge proper to depart from the letter of the orders from home

home, and to accept his generous offer, till the further will of the Court of Directors should be known *.

His public labors therefore became more circumscribed. Increasing infirmities rendered it unsuitable for him to resume those exertions of the surplice-duties from which his college engagements had withdrawn him. On the appointment of a chaplain to the Mission Church, he obtained an increased cessation, which he long had needed, from over-strained efforts; and salutary leisure seemed within his reach. From the year 1809 he had little occupation in Calcutta besides that which arose

* It will not be expected that it should pass unnoticed here, that, in the considerations on the East India Company's civil service, in a work lately published, the candid and intelligent author, dates the gradual declension of the College of Fort William, from the year 1806, the period when it lost the watchful aid and strenuous efforts of its Provosts; both of whom had been most disinterestedly devoted to its best interests. Under their fostering care, the institution had assumed a higher tone of principle, integrity, and abilities, than had till then been ascribed to the body of writers; and which may serve as a pattern to those who succeed them.

The opinions given by this respectable author on the merits and defects of the College of Fort William, correspond very intimately with those which were held by Mr. Brown on the same subjects.—Vide "Considerations on the State of India," by A. F. Tytler, late Assistant Judge on the Bengal establishment.

arose from his Chaplaincy and his voluntary assistance in the ministry of the Mission Church.

His labors, though assuming from this period a more private and domestic character, continued nevertheless as strenuous as at any former time.

Not only did his rising family demand increased attention, but a new sphere of active usefulness opened to him, in aiding the operations of the Bible and Church-mission Societies in Asia.

He was the first whom they invited to be their secretary in those regions. And he exerted for them the same ardor of spirit which had ever characterized him in the cause of the christian faith: and his labor for them was alike indefatigable and gratuitous.

It seems not unsuitable to remark in this place, once for all, that it was the habit of his mind to give as great attention to each successive object which presented itself in the form of a duty, as if that solely engrossed all his earnestness and anxiety. And yet, when called by the same Providence who gave, to resign the object in pursuit, he did it as entirely, without casting "one longing, lingering look

look behind," as though it had scarce ever excited his solicitude.

This fact was remarkably exemplified, among minor instances, in his engagement with the Orphan establishment; his private native school for the instruction and support of destitute children; his early efforts to promote a Bengal mission under the auspices of the Established church*; and in his exertions in the cause of the College.

His earnestness in pursuing each of these objects seemed to fill his mind in turn; yet was he never known to lament his frustrated purposes, or appear to think that his hopes respecting them ought not to have been disappointed.

He considered himself as placed by Divine Providence in every department he was called to, so long as there was work for him to do in it: but when that ceased, he considered the duty, connexion, and interest, as ceasing with it; just as the day-labourer, employed only to break up, or plough the field, does not

* Besides devoting himself to the Mission Church, within the first two or three years of his arrival in India, he addressed letters, in union with some respected friends, to the Dignitaries of our Church, and also to a great Statesman, to call their attention to this important object.

not repine at not being also permitted to cultivate and gather in the fruit; but cheerfully turns to whatever work his employer next directs him to pursue.

Something of a like spirit influenced Mr. Brown's friendship: His attachments were ardent; but when a cessation of such connexions took place, through distance, or other insuperable obstacles, and by death; he in these instances also, firmly refrained from indulging unavailing regrets, through a holy fear lest these should be murmurs in disguise, at the divine will in breaking such bands.

On the death of a beloved son, by which overwhelming stroke he seemed nearly cut down, he was soon enabled to express, that "if a wish could bring back his child, that wish he would not form."

The singular epitaph he chose for his first born child, of whom he was first bereaved, may be suitably introduced here. At a subsequent period, he remarked in a letter to a friend: "Of the gift of eight sons, their heavenly father hath resumed five; and the rest, with our five daughters, are mercifully preserved to us to this day." November 1809.

THE EPITAPH.

Bold Infidelity, turn pale and die,
Under this turf an Infant's ashes lie;
Say, is it lost or saved?
If death's by sin, it sinn'd, because 'tis here;
If Heaven's by works, it can't in Heav'n appear:
Ah, reason how depraved!
Revere the Bible's sacred page, the knot's untied,
It died through Adam's sin; it lives, for Jesus died!

DAVID MITCHELL BROWN,
Born at sea, Feb^{y} 1st 1786;
Died at the Orphan House, Bengal, Ap^{r} 20, 1787*.

HAVING thus attempted a slight sketch of his character and course, it is proper to consider Mr. Brown more attentively in the office of the christian ministry, his sweetest care, and brightest crown.

Here particularly, as he would have wished, the glory must be ascribed to God, who sendeth by whom he will send, and worketh by whom he will work.

His

* This Epitaph was since given by a friend, to the Reverend Mr. Boys, of St. Helena, who published it in March 1813, in the Monthly Journal.

His love for the ministry was unlimited. In this especially his faith shone forth, and counteracted the self-abasing meekness, which was remarkable in his character, and which would otherwise have kept him dumb before God and man.

The circumstances which led to his officiating in the distant region of the East, were entirely unlooked for, and unsought by himself; and he felt a separation from his native land was undesirable. He confided to respected Ministers of the Church of England the decision on the question of the providences connected with this event: and he submitted himself to their opinion, in following this opening to the field of his future labors.

Should any positive evidence be required of the effect of those labors on the spot where he was so long fixed, it may safely be answered, that abundant evidence is to be found unquestionably in the superior tone of morals, which during the course of his extended ministry became prevalent at the chief Presidency of our Asiatic possessions.

It is not to be inferred, that Mr. Brown alone contributed to this evident improvement: yet must it be decidedly admitted, that

a ministry which was in lively exercise for so long a period cannot but have had considerable influence And if it is found, that a remarkable change, and a favorable revolution of customs, once too prevalent, have taken place, it is reasonable to attribute this improvement, under the blessing of God, chiefly to the character of that ministry, which was the longest and most unremittingly established. Had an opposite change taken place, it is but too probable that a different inference would have been drawn from it.

But, to speak in the mildest manner, Mr. Brown found on his arrival at Calcutta in 1786, that a deep ignorance on religious subjects, and a careless indifference to christian duties, were but too generally prevalent there. Living witnesses can testify, that the Lord's day, that distinguishing badge of a christian people, was nearly as little regarded by the British, as by the Natives. The most noted distinction being hardly more than the waving of the flag at head quarters; excepting as it was the well known signal for fresh accessions of dissipation. In short, it would hardly be believed in Calcutta now, how the Sunday was openly neglected then.

Some

Some instances might be adduced that are absurd, others ludicrous. "Is it Sunday?"—"Yes; *for* I see the flag is hoisted;" was rather customary breakfast table phraseology, on Lord's day mornings. A lady, on being seriously spoken to upon her utter disregard of that day, maintained that she always religiously observed it, "For," said she, "every Sunday morning I read over the church service to myself, while my woman is combing my hair."

Another lady being urged to attend divine service, said, she had been more than twelve years a resident of Calcutta, and twice married; but it had been out of her power in all that time to go to church, because she had never had an offer from any beaux to escort her there, and hand her to a pew! She was perfectly serious in urging this difficulty, and on its being removed by an immediate offer from a gentleman who was present, to usher her into the church, she accepted the engagement to go the following Sunday.

It was frequently urged, that there could be no use in keeping holy the seventh day, in a heathen country; since the common people not being, as in England, Christians, the *example* was not needed!

The domestic morning work table, was nearly as regularly surrounded the Sunday forenoons, as the card table was on Sunday evenings. One lady who indeed professed to feel scruples respecting the use of her own needle, judged nevertheless it would be absurd to restrain that of *her husband's daughter;* "Since she was the child of a native mother, and could be nothing better than the durzees (Mahomedan male sempstresses) and she therefore ought and should do her needle work the same as they, on Sundays, equally with any other day."

These specimens, drawn from domestic life, previous to 1794, are taken from the three classes of superior European society in Calcutta, the families of the civil and military services, and the agents. And if, as is usually thought to be true, the female sex is the most noted for piety in every land, the state of the male part of the British society in India, it must be supposed, was still less favorable to the interests of the Christian religion at that period. In truth, no *business* (any more than *pleasure*) whether public or private, was discontinued on the Lord's day.

A well known highly respected British merchant, since retired to Scotland, his native home,

home, whose residence was many years immediately opposite to the principal church of Calcutta, bore testimony sixteen years ago to the fact, that a remarkable change had even then taken place at that church, to which Mr. Brown was appointed by Lord Teignmouth, in 1794.

This gentleman had observed the attendance on divine service there so greatly increased, that the church yard, and even streets adjoining, were regularly thronged with the palanquins and other equipages of the congregation, where, but a few years before, scarcely more than half a dozen had usually appeared*.

In a note dated Christmas night, 1795, Mr. Brown thus speaks; "I am just arrived from church; we had almost five full sets at the sacrament to-day; so many were never seen before at one time at the table, in this country. Near a thousand rupees were collected.

* The following memorandum of Mr. Brown's is to the same purport: "Lord Cornwallis observed to me to-day, "of the new church (St. John's) a drawing of which "hangs in his room, that 'he thought it a pretty church, "but it had many critics.' I might have answered that "there were, on Sundays,—not many." 15 July 1788.

lected*. I had not recovered from the excessive fatigue, before I was called to the Mission Church service. I feel some serious effects from my exertions, on my health, which never can hold out as it has done; but I do not see how I can lessen my labours without doing wrong."

Mr. Brown never had the slightest pretensions to be what is called a popular preacher; neither, at the first, were his subjects or delivery considered attractive; but his consistent walk, perseverance, and conscientious earnestness, finally prevailed: and he at length found himself distinguished by the deepest and most universal attention from all classes of his numerous auditory. Perhaps his course may be aptly compared to the wintry sun, which, though it produce no dazzling blaze, yet dissipates the shades of night, and imparts comfort and direction to many a weary traveller. The influence of his well accordant ministry and conduct, had perhaps the more certain, because gradual, effect. Strangers from Europe, and the sister Presidencies of India, have expressed themselves struck at the superior

* £.125. sterling.

perior tone of the religious advantages of Calcutta; and have freely admitted that they had not witnessed elsewhere, more eager attendance, and devout observance of the ordinances of religion*.

That a church has been built up of living stones, that a godly people, loving holiness, have risen up in India, is then a fact, that may be safely credited. And assuredly, in having accomplished this, he may well be considered as having been made eminently useful. Whatever moral or political changes our Asiatic states have in the course of this period undergone, his warning and encouraging voice was uninterruptedly heard in the churches of Calcutta for twenty-five years. Hence it might well be asked by the serious reader, What kind of spiritual food was regularly distributed, and whether the people were spiritually strengthened by it. Of this the Reader will be enabled to judge by the annexed specimen of Mr. Brown's Sermons, and a cursory view of his ministry.

It may be proper to remark to readers distant from Bengal, that circumstances have led to no small

* Vide Sir John Doiley's testimony on this subject among Extracts from letters.

small difference in the congregations there, from those of England. The mixed and uninformed hearers, usual in the churches of this country, now prevail there but in a very slight degree, if at all. The regular attendants on divine service are mostly a well informed people, on general, as well as on religious topics. Their minds seem swayed to seriousness, partly by the circumstances of the climate, and their separation, generally, from their family connections. They are eager for solid religious instruction, as a principal source of their solace and comfort. There were therefore comparatively few indifferent, uninformed, or inattentive hearers in the congregations, during the latter years of Mr. Brown's ministry.

This must be attributed, in some measure, to his anxious watchfulness over the principles which might be instilled by books. In his conferences with those who looked up to him particularly for guidance, and especially the young, he did not satisfy himself with merely warning them against authors whom he considered as of dangerous tendency (this he has done occasionally from the pulpit,) but likewise pointed out those which he deemed most suitable to the state of their religious and general attainments.

attainments. These were members mostly of the Mission-Church congregation; who, though without the advantages of European education, yet had acquired, under his ministry, a taste for solid reading. They were anxious for superior instruction in the family, as well as from the pulpit; and earnestly wished to cultivate the minds of their children.

Such persons were exposed to no small danger from the nature of the publications they might obtain in a country, where but a very poor selection of books could formerly be made. But gradually, more valuable authors were introduced into general circulation. Serious and important works were purchased. An increasing good taste rose superior to the inundation of trifling and pernicious productions, which had usually formed the bulk of the supplies sent out from England; and was most threatening, when the effects of the French revolution, atheism and infidelity, spread even to the East. To oppose which, among the middling and lower classes, Mr. Brown contemplated the important plan of forming by subscriptions from the congregation, and contributions from home, a Mission-Church vestry library: to comprise our best standard authors on religion and morals; with

with an appropriate selection of general literature.

He gave his attention to this purpose, so far as to prepare lists of some of the publications which he thought should be included; but other important avocations withdrew his mind from completing this favorite design. At his latter end, however, he had the happiness of seeing his long cherished wishes forwarded, by the transmission of a copious library from England for the purpose he had desired.

In what Mr. Brown prepared for the pulpit, he never seemed to concern himself whether he delivered his own sole composition or not. He was eminently of a meek spirit; and thought that another would say, what he wished should be expressed, in a better manner than he would himself. Hence in his sermons he quoted freely from all whom he esteemed safe guides.

The following extract is from his own note on this subject, left for a direction among his papers:—

"Those sets of Sermons, on which I have marked, 'for revision, if I live to revise them:' may be considered as left for the press; (if desired;) but, in their present state they

they have perhaps some extracts, or unacknowledged quotations from authors not referred to: which ought not to be the case in any sermons *published.*"

Though he, in great measure, composed entirely original matter, he felt no particular solicitude on this head. For he seemed chiefly ambitious of the character of " an householder, who bringeth forth out of his treasure, things new, and old;" and felt only anxious to make, with his Divine Master, the enquiry, " Have ye understood all these things?"

He certainly never wrote for publication, and was accustomed to observe on the subject of publishing sermons, that those most useful when preached, might be found least interesting and profitable when read; since a sermon composed or compiled for a particular congregation must generally be adapted for the time and place only where it is delivered; and its usefulness cannot elsewhere be duly appreciated.

He was frequently solicited by his hearers, to lend his sermons for their perusal at home*; but his modest estimate of their merit made him do this with very sparing reluctance.

He

* One letter to this effect is admitted in the Extracts from Correspondence.

He preferred placing in their hands, such discourses of living and former ministers as he could not scruple to commend for sterling worth; and took the pains to have a number copied for private circulation.

Some of these were his brother-chaplains; particularly of (as habitually styled by him) "beloved Henry Martyn;" and of his highly honoured friend Claudius Buchanan; his early spiritual father, the Rev. Mr. Jesse; the Rev. Richard Jeffreys; and others unknown.

The ardor with which he gave himself up to that crowning work of usefulness to man, the plans of the British and Foreign Bible Society, checked his purposes of carrying on such a selection for his people's use: and in the last arrangement he made of his papers, he set them aside, labelled, "Excellent Sermons; in Manuscript, or Print."

Whatever Mr. Brown preached he made peculiarly his own, by his mind being imbued with the spirit of it before he delivered it to the people.

He took indeed remarkable pains in preparing himself for what he proposed to deliver.

No sooner had he preached one sermon, than he set himself to consider what subjects he

he would treat of in the next; and all his meditations and recollections tended to that point.

He had recourse to such books as bore on the method he meant to pursue; and after having thus followed it up in thought, and furnished himself with the full scope of it by these preparatory means, he accustomed himself to snatch some hours from sleep the night before he had to preach, to write off with the greatest rapidity the fruit of his study.

Moreover, he has said that he preached every sermon first to himself; and there is reason to believe, that on most occasions he both read and prayed over his discourse immediately before he publicly delivered it.

Hence he was remarkable for a deeply serious and impressive manner in preaching, which had perhaps a greater force than his words: of this a sensible hearer once observed, soon after he was appointed to the Presidency Church; "Whoever may not believe as Mr. Brown preaches, he makes it impossible to suspect he does not believe so himself: for which reason alone, we could not but be attentive hearers, when we see him evidently so much in earnest."

He has acknowledged he felt the habitual persuasion on his mind, that in the congregation

tion he had to address, there might be one, who for the first time, would hear Christ preached; or, perhaps one, who for the last time, might listen to the Gospel sound. Such feelings kept alive in him a solemn earnestness both in composition and delivery.

With a congregation of the character that has been described, the Christian doctrines, and the duties resulting from them, did not require that minute detail, nor close application from the pulpit, which a more promiscuous assembly, and a greater intermixture of casual hearers, may render necessary.

Also the great fatigue, in that trying climate, to both ministers and people, of going through the previous services, which it has always been customary to have at their full length, as in England, made it necessary to allot but a small portion of time to the sermon.

Hence the watchful minister, adapting himself to the circumstances of his hearers, attempted in most instances little more than "to stir up their minds by way of remembrance." And those whom he had at an early period fed with milk, he endeavored latterly to strengthen with meat: but his sermons of the latter description, mostly preached in the last four or five years of his life, have been

destroyed, or the different series have been too much broken, to be admitted for publication.

They probably were little more than free selections somewhat altered and adapted to his own hearers; which, though welcome to them in a private form, as being stamped with the approbation of his judgment, yet could not be suitable to print as an original work.

This is however certain, that under all circumstances of his public or private exercise of the ministry, whether digging deep the foundation, or raising high the superstructure; whether he quoted the language of those whose sentiments he shared, or delivered them in his own words; he at all times alike felt, in common with many pious ministers of the Church of England, that "the urgent importance of religion will scarcely produce its due effect, unless it is combined with comprehensive views of the general scheme of Revelation. The foundations of the Christian character can be laid only in a deep sense of the ruined condition of mankind;—in a present impression of the unspeakable perfections of the Supreme Being; in awful views of the extent and obligation of the law and commandment of God; in painfully strong convictions of the exceeding sinfulness of sin;—in a living

recollection of the great love wherewith our Master and only Saviour, JESUS CHRIST, hath loved us; an intimate persuasion of the value of his atonement and intercession; and an entire renunciation of all dependence on our own merits, as entitling us to the Divine favor; in a profound and humiliating sense of the corruption and deceitfulness of our own hearts, and a filial reliance on the aid of the Holy Spirit to quicken our moral perception and purify our carnal affections, to infuse into us all holy desires, succour us in all holy exercises, and fortify us in all Christian virtue *."

In instances where Mr. Brown failed of conveying himself that light and comfort, that refreshing and strengthening effect, which he aimed at, he has sometimes compassed his purpose circuitously, by putting into the hands of those, whose religious difficulties he could not remove, some books or extracts selected by him with a view to their case; or private letters to himself from pious friends; which methods have frequently been made eminently useful.

* Extracted, with a few verbal alterations, from the excellent review of Dean Kirwan's Sermons, in the Christian Observer of August 1815.—Intelligent and serious readers in Bengal have it generally in their power to turn to this valuable Miscellany; it being justly a favorite in that society.

useful. In a few instances he has given introductions to other ministers, that the benefit might be promoted by them, which he did not feel himself competent to. He was meekly diffident of giving his own opinion and counsel, in cases of extraordinary difficulty: and, if only the work which he had at heart was effected, it gave him little concern that another should be made the instrument rather than himself. He was frequently heard to commend warmly the usefulness of others, but never seemed to perceive his own. But enough has been said to shew, that, with modest and unassuming perseverance, he was "instant in season and out of season, preaching the word with fidelity, and reproving, rebuking, and exhorting with all long-suffering and doctrine."

At one period of his ministry, about 1799, he was so greatly overwhelmed with a deep sense of utter unworthiness to bear his loved Master's message, that he sunk for a time under the weight of its importance. He appeared as one suffering severely, both in mind and body, while approaching the reading desk or pulpit; and lost at length all power or command of voice, so that he has found it necessary to cease abruptly, and retreat into the vestry.

This attack first came on while he was officiating at a baptism, when he was for some minutes unable to proceed. It was accompanied with great weakness of body, without any other complaint. He was obliged to sit some time at the door of his house, on returning in from any duties, before he could summon courage or strength even to bear being carried up the stairs by his servants on a chair.

And it was common with him even in perfect health, to feel the necessity of keeping utter silence for two or three hours after his public exertions. Such being the exhausting effect of those united efforts of mind and body in a relaxing climate.

It pleased God to deliver him, after a few weeks, from the particularly distressing weakness which has been mentioned; during which he was most feelingly assisted by his brother Chaplains; and he recovered entirely from this, which he has called in a memorandum, "severe nervous attack."

He occasionally reviewed in different series of Sermons, the Creed, Articles, and Homilies of the Established Church of England; and his aim was to mark the accordance of her doctrines

doctrines with the Word of God, and the apostolic Churches.

This he considered as rendering an essential service to his Congregations, in a country, where, from the generality of his hearers having been called early in life from their native home, their minds had not been previously, or firmly drawn to the consideration of their religious privileges, and their responsibility under them.

His desire was, to be found faithful in the discharge of the Christian Ministry of the Church of England. He endeavored to arouse her members in the distant settlements of Bengal, to a recollection of their baptismal vows, and to impress them with the necessity of renouncing the world, the flesh, and the devil, and to continue Christ's faithful soldiers and servants unto their lives end. He thought a renewed and lively attention to first principles so desirable, that he declared his intention of devoting himself in the ensuing year, to a minute inspection of the Liturgy and Offices of the Church, in a series of sermons. There remain among his papers, in his own hand-writing, large sketches of the plan he would have pursued, on which he had em-

ployed himself in the early part of the last year of his life.

From observing that subjects of a more solemn nature were deeply interesting from the pulpit, he was fond of obituary preaching, whenever he could draw generally useful reflections from the experience of the deceased, or illustrate the force of Christian doctrines from their religious practice. Hence remarkable deaths in the congregations were seldom passed unimproved.

In pursuance too of a similar purpose, he even went back into history, and gave such biographical sketches of the Fathers, Martyrs, and Reformers, as tended to prove the consistency of their faith and practice; or, in other words, that theirs was a living faith, proved to be such by the fruits of holiness, and imparting a well grounded comfort and hope in death. And it was this power of religion he endeavoured to inculcate in all his ministerial labors.

If there was one false hope he discouraged more than another, it was that of promising to ourselves a death-bed repentance. Hence it was at the side of the dying he sometimes found

found his most arduous and distressing duty: but if he was constrained to fear that his attentions to the departing were of little use, yet would he faithfully discharge his own conscience; and at the least earnestly endeavor to impress seriously the minds of the by-standers.

Happily he was often permitted to witness in the departing, the value of Scripture doctrines; and to be himself edified by those whom he had instructed in religious truths.

He has had the satisfaction of hearing believers, even personally unknown to him, attribute with their latest breath, to his faithful ministry their first views of sin and danger; and, through Divine Grace, their first view likewise of a way to escape.

He has returned from visiting the dying, greatly encouraged by the exercise of their strong faith, on the wing for eternity; and felt the sweetest solace, when on these occasions he had to learn, rather than to preach, the triumphs of the cross.

In latter years, when political events called for the faithful minister's pious observations on the directing and over-ruling hand of Divine Providence, Mr. Brown marked the divine hand in the fate of those nations that

have been shaken, and of our own, which He hath so mercifully upheld.

But his most favourite themes in the pulpit were such as tended to silence the self-righteous, and leave the proud sinner without excuse before God; which he appeared to consider as the ground-work of conviction, and tending to the clear perception of our utter insufficiency of ourselves to help ourselves.

Nor, when he had brought his hearer to this point of self-knowledge, did he leave him here: for to make known the only sure ground of a sinner's hope—was his chief delight.

God incarnate; testified of by His spirit; reconciling the world unto Himself; bearing our guilt, and submitting to the sentence of death for our sins; and imputing his righteousness to all who repent and believe the Gospel—forms a short summary of the themes he loved to dwell on.

Nor did he himself try to work, in his Lord's name, the miracle, and open the spiritually blind eye or deaf ear; but desired simply to direct the seeking soul to JESUS for help, by the appointed means, of searching the Scriptures with prayer.

In

In this view also he constantly aimed at inducing the people to attend the Lord's table; which he deemed to be a powerful means, as well as a serious evidence, of grace. This particular subject he often renewed from the pulpit. It was one of the holy purposes he both had in view and was permitted to see accomplished, in the devout and constant attendance of a large number of his congregation at the communion.

And thus were his faithful efforts crowned, which had been uniformly directed to instil into the minds of the community, a love for the Sabbath-day, and a pious habit of assembling round the table of the Lord.

He encouraged the society to practise the early and devout baptism of their infants. Not, through negligence, or indecision, to omit the sacred rite till an advanced period of life, or to celebrate it with unsuitable levity or dissipation.

He loved also to see the rising generation early brought to offer themselves before their Redeemer, to receive the lively pledge he ordained "for the continual remembrance of his death, and the benefits which we receive thereby."

By

By the spirit of such a ministry were the people brought to a recollection of their religious profession, and of the duties incumbent on them. And this was the simple, yet powerful engine which gradually overthrew the Sunday card-tables, and stopped the thoughtless dance on hallowed evenings: and many labors on the Sabbath which had been too customary, among Europeans as well as Natives, were suspended.

Yet, with that meek humility, which beautifully adorned his character, Mr. Brown never attributed to himself any portion of the effects he witnessed. On observing from time to time the devout earnestness and just discrimination which prevailed among the increasing numbers of serious hearers at the Churches, he has said, with mingled sentiments of surprise, and hope, and joy; "Surely this people will *now* receive good!" But never once adverted to, nor appeared to bear in mind, the strenuous efforts he had been making, by all the means he could devise, for many years, to promote the favorable change, which he perceived had dawned: while he was always quick at attributing to the temporary aid of others, the fruit of nearly his own exclusive and persevering labor.

Because

Because that "in the mouth of two or three witnesses shall every word be established," he rejoiced at opportunities of resigning the pulpit to his fellow chaplains, who preached the doctrines he had found effectual to promote the knowledge of salvation. And likewise from the peculiar circumstances under which ministers arrive at Calcutta, it was, in his opinion, highly eligible, that they should give full proof of their ministry, before they passed on to their distant stations; since there was, at the chief Presidency, the greatest resort of hearers, who, receiving, or being confirmed in the truth there, might carry the precious seed, into whatever region they were destined to occupy, of our immense Eastern territory.

Thus, to his beloved Henry Martyn he committed the charge of alternate preaching before the Presidency at St. John's, for a period of about five months, that he remained there.

To other chaplains he also gave like opportunity of bearing their testimony, and to offer their pledge to the Supreme Government, in earnest of the tendency of their ministry, which they were proceeding to exercise at the most distant points under British jurisdiction.

He

He thought that by this means uncommon advantages were brought to the people, which he prayed might be blessed to them.

In the foregoing Sketch it has been the aim, to give a view of Mr. Brown's clerical character, chiefly as chaplain to the East India Company. But it is difficult, or rather impracticable, to consider him for a moment, divested of the character of a Church of England Missionary, which he had assumed, and which he felt to be his dearest office. It will be seen from his own extracts, that he left England imbued with a missionary spirit, and that he lost not a moment in acting up to it.

His esteemed and affectionate friend, Dr. Claudius Buchanan, has expressed himself with his usual felicity of language, in his apt and accurate testimony to Mr. Brown's character, in this point of view *. He possessed, in the most large and elevated sense, the spirit of a Missionary; whose office was, at once the work and the gratification which, while young in years, he chose as the reasonable service of his whole life.

And

* Vide Dr. Buchanan's Address to the Church Missionaries; 1813.

And he was indeed a friend to Missionaries, as justly stated by Dr. Buchanan. It was his own observation, that, he loved them for their work's sake, whatever might be their tenets on unimportant differences, and whatever he might suppose were their weaknesses or errors of judgment.

His own zeal in early years had burned with a strong missionary flame. Had the providence of God opened such a course to him, he was ready, in willingness of spirit, to follow the track of a Brainerd, or an Elliot; whose work of faith toward God, and love to the souls of perishing sinners, elicited his warmest admiration. Yet with prudence, remarkable in so young a man whose zeal was ardent and sanguine, he seemed careful not to run before the leadings of Providence. Since therefore the situations in which he was successively placed, never left him at liberty to devote himself to the especial instruction of the heathen, he merged all plans for this purpose in the no less important duty of watching over the spiritual welfare of his own countrymen.

It would be too great a digression to observe minutely here, that, in fact, missionary purposes

purposes were thus the more effectually advanced ; by the consequent increase of their number who cared for the souls of the heathen ; and because the pious morality of Europeans must have an important influence in recommending their religious tenets to the natives.

Nearly at the entrance of his career in India, did Mr. Brown find himself called upon, by unforeseen events, to a ready and unqualified submission to his Divine Master's injunction, " to forsake all, and follow him."

But it is, in the first place, well deserving of note, that on the offer of a situation in India being originally proposed to him, the salary was represented and understood, as being far more considerable than it afterwards appeared to be ; and he learnt that the labor incumbent on him would be greatly beyond what was first mentioned, while the expected emolument was less. This made no other difference to his eminently disinterested and generous mind, than to cause him to rejoice the more. The serious depression of salary excited neither uneasiness nor murmur; while the finding that his charge would be much enlarged,

enlarged, seemed to him a subject of real exultation, as affording more extended opportunities of casting around him the precious seed of Christian instruction.

So likewise, under the same views of duty, and in that spirit of obedience to the call of Divine Providence, through which he had resigned his kindred, friends and country;—he now also submitted himself to the entire privation of his salary, and of the residence for himself and family at the Orphan establishment, in order that he might undertake, without any remuneration whatever, the charge of the Mission Church. This however the managers of the Orphan Institution would not permit, in union with their employ: and he in consequence left that office, as the Church would otherwise have been shut up, and the congregation dispersed*.

Had

* Although the acting Managers of the Orphan Establishment would not allow Mr. Brown to retain his appointment there, together with the charge of the Church; yet, in their correspondence with him on the subject, they declared themselves to be "impressed with a just sense "of the laudable motives which influenced him in forming "his engagements to officiate in the ministry of the "Mission Church."—Extract of letter from the Management to Mr. Brown; 3d November 1787.

Had not the step he took, been finally crowned with more abundant success than he ever could anticipate, in the preservation and great increase of that important church and people, his conduct in giving up a handsome provision for its sake, might have been considered as little better than religious quixotism, by those who judge of motives only by events: but greatly would it redound to the honor of his faithful zeal and perseverance, could the facts be sufficiently dwelt on to develop all he did, and all he endured, through good report and evil report, for keeping open this Church.

His attendance on the duties of it, was alike gratuitous and indefatigable. And although it is true that his voluntary engagement was at first proposed to be but for a short period, yet it pleased God that the charge should continue in his trust for very nearly the remainder of his life; without his being once effectually relieved of that responsibility for which he had pledged himself, both to the venerable Society for promoting Christian Knowledge, and also to the congregation. Neither did he entirely desist from affectionate attention to this people of his choice, till the predominance of that illness which terminated his every labor in the vineyard.

Whatever

Whatever his other urgent engagements might be, he never would forego this with the Mission church, to which he had devoted himself. The chaplains of the Presidency frequently, with cordial approbation, rendered him their assistance; but the weight of responsibility rested solely with himself*.

It was chiefly in a remarkably steady attachment to the engagement with this church, that his ministerial zeal found the widest scope for affectionate and unremitting exertion. It would perhaps be considered not common, even in England, if for more than twenty years together a minister never quitted his charge but once; and then only for two successive Sundays: such, however, was the attention paid to his congregation by Mr. Brown. It is here only meant, that he never but once applied to Government for leave of absence, and formally committed his charge for a period to another minister. This occasion

* On his undertaking the duties of the Mission Church, the three chaplains at the Presidency and Garrison, the Rev. Messrs. Johnson, Blanshard, and Owen, gave him in writing their friendly testimony to the disinterested piety and zeal, which induced him to enter gratuitously on a very laborious ministry—deemed by them of most essential importance to the community.

sion was in 1799, when he proceeded up the river to escort back his family from a distant tour. This brief furlough was at the close of twelve years unremitting attendance on his ministry at Calcutta.

During the first six or seven years, he had diligently labored there among a very small and inconsiderable people; but his meekness and faith never left him to feel discouraged at the fewness of their number or unimportance of their rank. He thought of those with whom his Divine Master associated; he recollected the congregations to whom a Brainerd or an Elliot had ministered; and by their example was kept from harboring sentiments of indifference toward the flock which collected round him, the bulk of whom, with few exceptions, were of the order denominated in Bengal "low Europeans," native Portuguese, and descendants of European fathers and native mothers.

It was however an increasing congregation, both in number, and respectability of rank. From the first indeed his ministry there was honored by the regular attendance of a few gentlemen of the highest station in the service. Amongst whom were Mr. Charles Grant, then member of the board of trade; since, the able

and highly respected chairman of the court of directors: his brother-in-law, Mr. Wm. Chambers, prothonotary and master in chancery, brother of Sir Robt. Chambers, chief justice of Bengal; Mr. Udny, who has filled the chair of the Supreme Government; and also occasionally a few other persons of distinction, and their connexions, who loved the serious truths he taught. But until he was made generally known to all classes of the community, through his appointment to the Presidency church, (now the Cathedral of St. John) his hearers were almost wholly confined to the poor.

The two congregations became in great measure united by that of the Mission following him to the Presidency on Sunday mornings; while, in return as it were, many serious hearers, from among the higher orders of the Presidency or Government-church congregation, became frequent in their attendance at the Mission church on Sunday and week-day evenings.

Among these, as honoring Mr. Brown with marked deference and friendship, ought to be respectfully distinguished, Lord and Lady Teignmouth (then at the head of the government,) and the members of their family.

From the year 1797, Mr. Brown enjoyed the frequent and valuable assistance of his steady friend Dr. C. Buchanan, who from the period of his arrival in the country, while he continued in Calcutta and its vicinity, participated in the labor of the mission; as well during his chaplaincy at Barrackpore, about fourteen miles from Calcutta, as when he was more recently fixed there as Chaplain to the Presidency and Vice Provost of the College of Fort William.

The salutary relief thus contributed to Mr. Brown, was in all respects most acceptable and important, both to himself and the people he watched over. Dr. Buchanan was beloved and admired by many of every rank, for the estimable qualities of his heart and fine abilities; and perhaps no one respected him more highly than did Mr. Brown, who most intimately knew his excellence.

Although in the early part of his ministry at the Mission church, the attendance of the people was occasionally very thin, this never had a discouraging effect on Mr. Brown; he even seemed to enjoy most, when literally "two or three met together in Christ's name." His residence in Calcutta was at a considerable

able distance from the church; but no weather ever deterred him from meeting the people at the stated periods of divine service. And when on any occasion, and even in cases of indisposition, he has been urged to postpone the service, he would not consent; for he has observed, "If the hearers once find a minister to be irregular in his attendance on them, they will quickly take courage to become irregular in attending him: but when my congregation sees that no inconvenience whatever makes me neglect them, they will be ashamed to keep away on any frivolous pretext."

When circumstances were somewhat reversed, and several would assemble before even the bell began to summon them, it was still more impossible for such a character as Mr. Brown to yield to any obstruction in the way of the punctual discharge of his engagements. "I cannot bear," he has said, "that many should have to wait for one; and to have a congregation collect from far for my attendance, and I disappoint their hope of meeting me, or keep them in suspense *a moment* beyond the appointed hour."

This principle has frequently taken him from home, when little capable of exertion;

and obliged him to call in his physician immediately on his return.

His scrupulous devotedness to his flock may appear no wise peculiar in England; nor will it in Calcutta now: though at the period alluded to, it was a characteristic which distinguished Mr. Brown. A brother chaplain, who attended to assist one evening at the Mission church, pressed him very much to let the few persons who had dropped in, be dismissed, and the service omitted; on account of the torrents of rain pouring down, which might deter the usual number, or any thing like a congregration, from collecting; but his conscientious perseverance prevailed: and before the service had far advanced, a remarkably numerous congregation assembled.

Before the subject of the attention he paid this congregation is dismissed, an extract from one of his circular letters may be here admitted, in connexion with it.

"In January last, I signified to the oldest "members of the Mission-church congre- "gation, my intention of discontinuing the "Wednesday evening lecture, on account of "its undue encroachment on my time. "While my college appointment continued,

"and

" and I was obliged to be almost constantly
" on the spot, the weekly lecture made no
" great difference; but now that the care of the
" College has ceased, and the principal calls
" of duty are at home, I thought three days
" in the week too much to appropriate; for
" so many *broken* days at least, are made by
" this engagement: but when it came to the
" point, I found an host rise up against my
" determination; so for peace and love's
" sake I go on as usual; and the discussion
" is put off sine die. Aldeen, March 1807."

On this occasion, a body of the most regular members of the congregation signed a general letter to him, pleading with their utmost strength against his purpose of terminating a religious privilege, which he had bestowed uninterruptedly upon them for more than twenty years. This service consisted of the usual evening portion from the Liturgy, and a commentary on some part of the Scriptures. He yielded himself to the earnest wishes that were expressed, and continued for a period to leave home on Wednesdays, returning the same night, after divine service, whatever might be the weather, or wind and tide against him. No constitution could stand such exer-

tions long; and he, after being repeatedly exposed the best part of the night to his perilous journey, was laid up by a fit of sickness, which terminated the question of suspending the lecture till more help arrived: after a short cessation, however, it was resumed.

The punctuality which he observed in all his ministerial engagements, he carried equally into the discharge of the occasional services of the church. His attention to this point was so well known, that if ever a marriage, christening, or burial party, had to wait for him, which in a course of many years occurred not above three times, it was without hesitation concluded that he must have been taken ill. Such exactness in the employment of his time had a happy effect in the way of example, and inclined others to be exact in their engagements with him; by which mutual attention, much of his time was saved; nor indeed could he without it have attended to the numerous calls to which he was particularly subject. The attendance at the burial ground he exactly shared, as was customary, with his fellow chaplain; but for the other two religious rites it was left to the choice

of

of the community which minister should be invited to officiate; and a large proportion of these duties devolved on Mr. Brown. Many of the serious families were struck with the impressive manner in which he performed the offices of baptism and of marriage. The seriousness of his tones and carriage, conveyed an useful commentary to the minds of the parties concerned, and often left a deep impression on the hearts of the surrounding auditory. To his own feelings he sometimes gave vent; and, notwithstanding the frequent recurrence of those services, he was often irresistibly moved in conducting them; a proof that with him, though customary, they were not "vain repetitions." Especially, he often spoke with warm delight, of the peculiar pleasure he took in bringing young children by baptism unto Christ.

It was in a similar spirit that he conducted the common services of the church, which almost constantly appeared to engross his most solemn attention and feelings, nearly as though they then were presented for the first time to his consideration. This effect on himself could not but spread a corresponding influence on his serious hearers, whose attention in consequence was not permitted to flag in the

the previous services, to be reserved chiefly for the preacher. Hence, perhaps, the habitual serious deportment of the congregation, which conveyed the impression throughout, that they were indeed engaged in an act of solemn worship.

Mr. Brown considered himself as being placed evidently by the providence and will of God, in whatever station he was called to. And although he greatly longed after his native land, and dear connexions of his family and youth, yet the hour never seemed to him to have arrived, when he could feel himself permitted of his heavenly Master to quit India, and return to the high religious enjoyments and privileges of England.

His work for God, though frequently varied, never abated. He continued to the last, to find additional ties and engagements to labor in his Lord's service, on the very spot to which he had been called so early in life. And when at length his heart inclined him to spend the remainder of his days in gathering in the harvest of the Eastern fields, then did his Lord call him to his rest; and the appointed time of warfare for this soldier of Christ was accomplished.

There

There were not a few reasons why he might well have wished to revisit England as soon as he was competent to a furlough. But highly gratifying and useful in many points of view as this would have been to him and his children, yet he could not bring himself to retreat from that spot, and quit those duties, to which he had been providentially led, without seeing the same will of Providence as plainly marked for his departure.

But to all arguments on this head, he uniformly replied, that "he saw no door open for his return from India." One responsible charge succeeded to another, though unsought by him; and these he thought plainly marked his path of duty.

Until he was entirely relieved of responsibility for the Mission church, by the Court of Directors having appointed a chaplain to that charge, no consideration of a personal nature could induce him to relinquish a congregation that was so dear to him: and, when at length he saw that dear flock committed to a faithful pastor, and it might be supposed he would have availed himself of such a moment to secede from the fields of India; yet, as Secrecretary to the Bible Society, he found himself linked anew to that country. In the service

of

of that society from the moment that he became connected with it, he lent himself, with all the zeal of his ardent youth, to assist in the great work of effecting the spread of the Christian Scriptures over the whole East. He made it, he said, "the dream of his night and the thought of his day," to devise every kind of plan for prosecuting this important, and, as it proved, this closing purpose of his life.

Thus, for the religious Societies which so eminently distinguish and adorn our land, did he spend his remaining days in India. With the Society for promoting Christian Knowledge, he nearly began his career of ministerial labor; with the British and Foreign Bible Society, he closed it.

To his exertions for these, he also superadded some efforts to forward the purposes of "The Church Mission Society;" whose views he equally approved, and to which he warmly wished prosperity as a sister Society of the other two; but for them his fast failing strength did not allow him to effect much.

A part of its funds had been committed to him, and he entered on preparations for employing them fully, and to the utmost advantage. He engaged this Society's patronage of

of a new Arabic version of the Scriptures; and their aid for the support of public native readers of the Bible. "And thus," he observed, "while the Bible Society gave the Scriptures to Asia, the Church Mission Society would make them vocal."

This he esteemed the most natural and quiet way of attracting the attention of Asiatics, without offending their prejudices; since it is a customary mode among themselves, both Mahomedans and Hindoos, to read or recite in the public ways, selections from their holy books.

To promote the adoption of such plans, Mr. Brown's attention was engaged during his last illness. The few airings he was capable of taking in a state of temporary convalescence, were directed to various spots, which he wished to examine, with a view to constructing small platforms for the accommodation of the readers. One of these he erected under the shade of a fine spreading banyan-tree in his own ground. But his increasing debility and fatal relapses prevented all further accomplishment of his purpose, except that he likewise sketched out a few directions, left among his papers, for the method and course of

of reading, which he thought might in the first instance be pursued.

The retirement necessary for the health and improvement of his growing family, as well as the alternate change of air, which had become essential for himself, induced him some years before to remove his domestic abode to a short distance from Calcutta, on the bank of the river, where he purchased a small property. And he reconciled himself to this necessary expence, chiefly with the hope that this possession should become useful for his Lord's service. While he lived, he made it to be so; and had he lived longer, there is little doubt but that he would have appropriated it more decidedly to the carrying on the plans of the Bible and Church Mission Societies.

Here, according to his means, he honoured his Lord in his lifetime, by welcoming for a season several of his fellow-servants in the ministry, with their families, on their arrival in Bengal, and at subsequent periods; frequently thus enjoying a church in his own house.

His pious sentiments on obtaining this property, are transcribed from his papers, and included

included among the Extracts at the close of these Sketches. Respecting another piece of ground he had formerly possessed, he thus wrote to a friend in 1789:

"I trust I shall see ere long, Native Schools erected upon a broader basis than any individual is able to undertake at his private expense. I have now a pretty garden, on the west side of the river, near Howrah, with some buildings upon it, fit for a Missionary or Native School. I trust it will be found useful to such a plan. It is for that end I still keep possession of it; for otherwise, since my removal to Calcutta I should have sold it, as I have had several opportunities of disposing of it."

The property here spoken of, is not that which was left at his death. It was near the original Orphan-house, opposite to Calcutta, and was where he had planned his asylum for native destitute children, to give them maintenance and christian education. But his removal from the spot, and want of funds and sufficient countenance, compelled him to abandon this purpose. It is spoken of more at large among the Extracts from his Letters; but it may here be suggested to the benevolent minds of the pious, who may have it in their power

power to promote such a purpose, that it must be one which would produce incalculable good, in such a country as Bengal, where, though much has been done to the honor of Christian charity, this plan yet remains to be set on foot.

It might perhaps be supposed, that Mr. Brown's numerous children, of whom none were sent from home, and nine survived him, must have occupied an undue proportion of his time; but, although to the elder branches he paid considerable attention in the latter years of his life, to educate them in a suitable manner, he felt it his bounden duty never to give himself so much to them as to neglect in any respect the duties which he owed either to the Churches or the College.

But more latterly, when withdrawn from the duties of the College, and relieved from the charge of the Mission church, he obtained increased leisure for his domestic ties: and this was a respite from extreme bodily exertion and mental solicitude, which he long had needed.

The opportunity thus afforded him of directing his children's studies, he made subservient to the great work which he had particularly at heart. He applied with his sons

to

to the pursuit of the Hebrew, Syriac, and Arabic languages, and employed their tutors, and himself together with them, in translating the holy Scriptures.

The Arabic he entered upon only the last year or two of his life; and he likewise took some steps toward acquiring the Armenian tongue, of the importance of which to the Biblical student he entertained a high opinion: and, had his day been lengthened, he was preparing to prosecute the attainment of it.

He likewise undertook the direction (a difficult office!) of several Asiatics, assembled from different parts of India, to assist in the great work of translating and printing the Old and New Testaments.

To attend to so much, he procured all the time that was possible, by establishing very early hours. He rose at day-break or before, and not unfrequently breakfasted alone amidst his work; though he joined the family to lead their morning prayer and praise. Soon after mid-day he took with them the refreshment of the domestic meal; and then returned, till a late evening hour, to his diversified labors and pursuits.

About this period, he wrote thus to a friend: "There does not seem to be any reason for

my sojourning longer in this land, greater than that I may be made subservient to promote the views of the British and Foreign Bible Society, which I have entered into with all my heart. May I be but as successful in aiding this, as in my two projects of the 'Evangelical Fund,' and the Fund raised for 'distressed Europeans and others,' and I shall not regret having remained so long in India to see such things prosper. * * * I take no fees, and my reduced income scantily supplies food, raiment, and medical attendance, for my numerous family; and to my aged parents I can no longer make remittances*. But thanks be to God, at no former period have I possessed so much tranquillity and cheerfulness as now. To cultivate my own mind, and to qualify my children for future usefulness, fully occupy me. The Chairman of the Honorable Company is scarcely more busy than I am; I grudge the writing *you* this letter, it will cost

* Mr. Brown did not at this time know that the Honorable Court of Directors had assigned him a pension in India, in addition to his salary as Chaplain, in consideration of his disappointment in the abolition of the office of Provost to the College. With this succour he was enabled to continue his pious care of his parents, by a liberal support while he lived.

cost us some portions of Syriac, Greek, and Arabic."

Such was the employment of all the time which Mr. Brown could appropriate without neglecting his especial duties as senior chaplain to the Presidency.

It will not be unsuitable to mention here, in giving directions respecting any inscription by which the remembrance of him should be transmitted to posterity, he desired it to be recorded, not that he had filled successively the highest stations in the church of our chief East-India Settlement; not that he had been distinguished by the confidence, respect and friendship, of each successive administration of the Supreme Government; not that he had been placed at the head, and assisted to form a splendid and important establishment, as Provost, of the College of Fort William; but, that "in the Mission church of Calcutta, for twenty-five years, he preached the Gospel to the poor." A slab to this effect, has been inscribed by the congregation, and placed within its walls.

By this short inscription, the chief delight of his soul, and the one great end of his life, were justly delineated. He truly endeavoured to walk in the steps of his divine Master,

agreeably to the representation given of the Messiah by the prophet Isaiah *. God was pleased to give him many seals to his ministry, among all classes of his hearers, but especially among the poor, whom he labored first to convince of their utter poverty before God; and then to enrich with the unsearchable riches of Christ.

Those, who at first most revolted from such doctrine, and resolved never to attend his ministry more, have nevertheless been brought back by God and their own conscience; and have either departed into eternity, rejoicing in this faith, or have continued witnesses to this day, of his earnest and affectionate ministry, under which they have been induced to "cease to do evil and learn to do well."

No persons, however mean in circumstances or ignorant of instruction, were beneath his earnest solicitude and tenderest sympathy, when he discerned in them true poverty of spirit; while he could prevail with himself to pay very little homage to any, who were filled with the good things of this life, or put their trust in their own righteousness for salvation. The truly humble Christian, of whatever rank or descent, was the character he most

* Isaiah lxi. ver. 1—4.

most admired, and by which he himself was most adorned.

His steady exertions to commend the Lord's Christ as the Divine Saviour, were not confined to the pulpit; he was at all times ready to assist enquirers, like the Greeks of old, to "see Jesus."

In one particular instance, known to the narrator, it pleased God to enable him to convey conviction, instantaneous as the lightning's flash, by his instruction *in conversation* with a person, who till then had heard, and read, and searched and prayed with a thick darkness of understanding, which was not removed, till Mr. Brown was made the blessed instrument of pointing to a God Incarnate, the atoning sacrifice for sinners.

He was ever willing to assist the private devotions of his people: and for a small circle of serious believers, who adopted the custom of meeting weekly at the house of an aged disciple, or alternately at each other's houses, he arranged, at their request, heads of what should be their mutual petitions. They read a chapter together, with conversation; making it a rule to introduce none but of a religious tendency; they sung a hymn, and closed with prayer, according to the plan, or

occasional counsel, given them by their revered pastor.

About the year 1802, a remarkable spirit of prayer was stirred up among both pastor and people. Several of them united to keep a prayer hour early on Sunday mornings; not meeting together, but agreeing on the same hour and same petitions.

Their prayer was for Divine blessings generally; but more especially for the furtherance of true religion in the earth, and for the increase of all the means of grace in the Eastern countries, especially those under the Company's jurisdiction. "Pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest," was the spirit of their mutual intercessions. And it was with undescribable pleasure that they saw such ministers as the Rev. Mr. Martyn, and Mr. Thomason, arrive in India, as if in answer to this prayer.

About the close of 1806, Mr. Brown had the happiness of forming an association for correspondence, with a small band of fellow-chaplains, his friends, who, to strengthen each other's hands, and encourage one another, agreed on mutually communicating such observations and facts as they gleaned in the course

course of their respective labors. Among these ministers, Mr. Brown had generally the greatest share of intelligence to impart, being placed in what had become, through the blessing of Almighty Providence, the most fruitful part of the Eastern harvest. A specimen or two from these circular communications are given among Extracts from his Correspondence; and afford a testimony, that amidst the thorns which too generally beset his course, he was occasionally refreshed and invigorated by some sweet fruits of his labors.

In the beginning of his career in India, Mr. Brown had dedicated some attention to the acquirement of the languages of the country. He likewise made himself well acquainted with the superstitions, prejudices, and manners, of the Natives, with a view to cultivate a degree of intimate intercourse with them as a people, and to attract their favorable attention to him; that so he might bring the Christian religion under their observation, and combat with effect the fatal errors of their system. At all times he treated them with urbanity and respect; and towards him they conducted themselves with uniform deference: but he never would endure that they should,

unchecked, obtrude their abominations on the notice of Europeans, or assume any undue licence under the protection of the British laws and government. During the first eight or ten years of his residence in Bengal, he continued to go occasionally among the Hindoos, and in a way not usual with the English. He attended, in their domestic circles, their literary and religious entertainments; and acquired a good insight into their character and customs: and thus was he qualified to deliver from the Christian pulpit, his conscientious testimony and warning on these subjects to his countrymen and their descendants. For this purpose he entered on a set of discourses, designed for publication, of which he preached the Anti-Durga; and proposed yearly, at the respective festivals of these idols, to continue Anti-Kalee, Anti-Seeb, &c*; not as an offensive attack upon the Natives, but simply to enlighten the European society respecting their duty in reference to these things: for, through overstrained complaisance, or unseemly curiosity, many of the English accept invitations from opulent Hindoos "to festivals *in honor of the Idol;*" such being the phraseology

* Names of various idols of the Hindoos.

logy on their cards, issued to a Christian community by Idolaters, who vie with one another to make these occasions attractive, particularly to the English.

The unguarded young, and newly arrived strangers, flock with great avidity to these *Nautch* celebrations; one of which generally falls upon the Lord's day evening; when Mr. Brown had too frequently to observe that the congregation of the church was thinned to increase the company attendant on the idol; or that, with still greater inconsistency, some were heedlessly proceeding to these exhibitions from the very doors of the sanctuary, where they had been professing to worship the True God, who came into the world and died upon the cross, that he might redeem us from such lying vanities.

The master of the house is customarily permitted to lead up his Christian guests, of either sex, and every rank and age, to present them before his idol, as being its visitors; who, to gratify their host, are not unfrequently induced to bow the head or bend the knee to the image, although it is so strictly forbidden in the second commandment; pleading in excuse, that, " if they go to the house where the idol is displayed, it is but civil to the

the person who entertains them, to compliment him in return with a mock respect for his religion."

Utter disgust, intermingled with deepest pity, seemed to be the result in Mr. Brown's mind of the knowledge he had acquired, in his investigation of the obscene and sanguinary frivolity of this debased religion, and of its baneful influence on the principles and morals of its votaries. He clearly perceived that it became not the followers of a pure religion, at least not its sacred ministers, to explore these abominations minutely. Yet, as knowing that Britain had been converted from her dumb idols to serve the living God, he could not despair of a like happiness dawning also on the Hindoo; and entertained the opinion, that the Christian Scriptures must be the instrument which God would crown with success in this great change, devoutly to be wished!

And he had the happiness to have his judgment and faith confirmed on this point; being made eminently instrumental in encouraging and directing the pious industry of the various Missionaries, and others, who of late years have labored to supply translations of the Christian Scriptures into many of the languages and dialects of the East.

In

In this point of view, he considered the rising of the Bible Society in Britain as forming a grand era in the history of Christianity. The Bible he entitled, "The Great Missionary, which should speak in all tongues the wonderful works of God." All his hopes of the extension of Christianity centered in this one point, that God would magnify his Word above all his name, and that by the gift of the Scriptures of Truth to all people a second, more widely extended, pentecostal influence would be produced, and a remedy be fully provided for the judicial sentence inflicted on mankind at Babel.

In connexion with this view, he considered the improvements made in paper-making and printing, in stereotype particularly, as all subservient, and ultimately conducive, under a gracious Providence, to the overspreading of the earth with divine knowledge.

Such anticipations refreshed and invigorated his spirits, particularly in his latter years. His belief was strengthened by the signs of the times, that the great purposes of God were about to be accomplished in the conversion of the nations to the faith of Christ.

The present attention to the Jews struck him as a new thing in the Christian church; from

from which he formed the most hopeful anticipations, that the Jews themselves would eventually be made the chief preachers of the Gospel in all lands whither they are scattered.

He concluded this would come to pass by means of the translations of the Christian Scriptures, and the circulation of them in every country where the Jews are settled, or to which they can have access.

In the belief that God in his good time will bless His Word to them, and open their understandings to receive the record which He hath given of his Son, Mr. Brown had hope, that at no distant day, the Jews would rise up, each in his place, and declare among the heathen what things their Messiah hath done for a ruined world.

He was wont to consider that the conversion of a Jew, and of a Mahomedan, was not a work to be effected by mere human argument and effort: and this made him somewhat jealous of those conversions which were produced by the instrumentality of man. But he never once doubted the reality of impressions which had been fostered under the power of the pure word of God, brought home to the conscience by the Holy Spirit, without

without the intervention of man's teaching. Such, he trusted, was the conversion of Abdool Messee, a Mahomedan, whom he had the unspeakable satisfaction of baptizing, as an earnest of his countrymen, into the faith of Christ. This was nearly the closing act of his ministry.

The conversion of this disciple was the effect of the unassisted study of the Scriptures, as translated by the excellent Henry Martyn. Although he had attended this minister's religious instructions, and his mind was open to conviction on the superior merits of the Christian religion, so far as he could compare it with the contradictions of the different Mahomedan sects, yet it was not till he had obtained possession of Mr. Martyn's Hindostanee translation of the Word of God, and could search the Holy Scriptures for himself, that he was led to embrace the Saviour of the world.

In his conversations with intelligent Natives, who seemed desirous of investigating Christianity (for he found in them a frequent disposition to do so in some degree) Mr. Brown was accustomed to recommend to their serious and steady attention some select portions of

of the Old and New Testaments, believing that God, according to his good pleasure, would remove the barrier between him and them by the power of his Word; and he preferred conversing with them on truths whereon they were agreed, to making a direct attack on their errors by abuse or angry argument; for such a mode, he thought, only excited them to opposition; while that which he adopted, tended rather to conciliate their regards, and disposed them to a less prejudiced consideration of such subjects.

He gave his ideas on this head, founded on experience, to most Missionaries who came under his observation; and there is reason to believe that several have availed themselves of his caution, and found it of happiest effect. Nor will it be going too far, if it is added, that possibly the great spirit of successful exertion which has of late so remarkably taken place in the Missionary field, may be traced, in a measure, to his timely warning and salutary counsel on the tendency of their instructions*.

The

* On this subject, the following testimony has been borne; extracted from No. 26 of the Transactions of the Missionary Society:—

"June 23d, 1812. This day brings us the sad tidings "of the death of the Rev. Mr. Brown, of Calcutta.

"Dis-

The Natives of India are generally impressed with a respectful sense of the great attention paid to them, by translating for their use our holy books; and such translations must be requisite for the people at large; yet a Native who understands, and can read English, (in which many of them earnestly wish to excel) is desirous of having a Bible in English.

It may then be a question, whether it might not be eminently useful to encourage the literary Asiatic, who can understand an English book, to perfect himself in that language through the medium of the Bible.

There can be little doubt, but that in most cases, he would attain at least as clear an insight into the scope and meaning of the Christian scriptures by reading the English version, as by perusing such translations as perhaps are rendered chiefly from that into the Asiatic dialects; particularly if assisted, as he proceeded, by a missionary or other pious

" Distressing intelligence! The Church has lost a zealous " and valuable Minister, the Bible Society a strenuous " and firm supporter, and we, an excellent counsellor and " friend. We may well regret the removal of one, who, " with his influence and excellent advice, was ever ready " to assist us and our departed brethren."

pious teacher with colloquial explanations, held likewise in English.

Mr. Brown had in his employ more than one Asiatic who read the Bible in English with avidity. One of these was a Jew, who *literally trembled* under the Rabbinical yoke, (scarcely easier than that of the Brahmins) and who, when asked in vain to read with his young pupils the book of Daniel in Hebrew, or a Gospel in Syriac, yet would eagerly search, when unobserved, these forbidden scriptures *in English.*

This he possibly would have pleaded was only by way of acquiring the language; but who can tell the blessed effects which may result from perusing the Word of God, whatever be the motives which actuate the person engaged in it?

A Hindoo, who was much in the practice of copying out portions of the scriptures in English, and frequently also his sermons and those of other ministers, which Mr. Brown selected for his people's use, was remarkably observant of the subjects on which he was employed. He was so intelligent an English scholar as to make customary use of an English dictionary, and grammar, and could be trusted to correct an error of hasty orthography, punc-

punctuation, or casual omission of a word. He copied also much of Mr. Brown's correspondence and other labors, for the Bible society; and was well aware of the design of that society to convey the light of christianity into the darkest corners of the earth. Though he did not acknowledge that he read the scriptures for himself, yet he could not avoid becoming acquainted in some measure with them; and he remarked with seeming concern, but with no manner of opposition, that he thought Hindooism could not continue much longer: but his mind did not appear to open to a brighter hope. Probably, had his master lived———! However, such a character seems a fit subject to be assisted by any pious and judicious missionary.

Another Hindoo youth wrote a petition in English for the gift of an English Bible, speaking of it as God's blessed book of truth, and appearing to wish for it as a legacy from his late master.

Such natives as these may be said to be prepared for the instruction of missionaries on their first landing on Indian shores, wherever they can find an Asiatic who has acquired, or is desirous of perfecting himself in, the knowledge of the English tongue.

To address first those who will attend to instruction in English, seems in more than one respect to be the most natural course to pursue. The missionary would thus find himself delivered from the hard necessity of continuing dumb on divine subjects, till he has acquired the dialect of his proposed disciples, together with a knowledge of their disgusting and horrid superstitions; since he would find not a few natives willing to hear him in his own language, respecting his religion, when they will not patiently receive animadversions on their own religion from the lips of strangers.

In many instances, a native is found to decline, for himself or his sons, to be instructed in their own language by means of a translation of our holy books, in the place of, or together with, their idolatrous legends; yet the case would be often found reversed, if it were a proficiency in English which they are invited to acquire by a perusal of the christian scriptures. They will deem it natural and correct that our language should be attained through the medium of religious instruction. Education among themselves consisting of little more than in reading or transcribing from their religious books, they will naturally transfer

fer that custom to the pursuit of correct English, and expect to succeed by a corresponding method. These remarks are likely to apply only to such Asiatics as live among Europeans, or in their immediate vicinity, and who wish to be employed by them. Yet the observations may be generally useful to missionaries, who must at first continue among their countrymen, and might from the hour of their arrival, if so disposed, find a native who would listen to English, and be willing to learn to read, or be instructed from the English Bible.

Such missionaries would do well to be cautious of beginning to preach, or of applying too abruptly, the subjects they may safely select for perusal "without note or comment."

And if by such simple and acceptable means God is pleased to enlighten the conscience of a Hindoo, the convert himself will become the most effectual missionary to those of his family and connexions who do not understand English, or to whom no European can have access.

It is hoped that the few hints here dropped may be useful in suggesting to our pious

countrymen in India, whether denominated missionaries or not, a more facile mode than has hitherto been pursued, of eradicating the baneful weeds of idolatry, and enriching the Indian soil with the good seed of christian doctrines, cultivated in a spirit of faith, hope, and charity.

Asiatics are very apt scholars in acquiring an accurate insight into the signification of the Bible; and it is advisable to put it in its genuine form into their hands, rather than some adaptation of it, under the notion of making its subjects easier to their comprehension.

It is highly probable that the allusions and metaphors contained in the sacred volume, will frequently convey a force to a pious Asiatic reader which our translations have never yet adequately imparted to the plain English reader. The day may even come when a Hindoo shall give us a more perfect explanation of our Bible than we can give to them.

Nor can it be matter of much surprise, if Asiatics should comprehend and delight in a a book which speaks their familiar tongue in its symbols and parables, its phraseology and customs: a book too, which is adapted to their

their manners, and that discovers to them the import of those sacrifices which as yet they blindly practise.

The customs of Asia appear in many respects unchanged, to this day, from what they were in the days of Moses and the Prophets, of Christ and his Apostles. Therefore the European, who diligently searches the Scriptures *in Asia*, does, with the blessing of God on his devout purpose, study his Bible with increased delight and advantages for understanding it, amidst the colloquial peculiarities and familiar practices of those countries.

Should, for instance, the imagery of a parable not be clear, it is highly probable an intelligent Asiatic could quickly illustrate it, by parallel narrations, or descriptions drawn from his own knowledge of the habits of his countrymen.

And, if the missionary thought proper to convey instruction, and enforce conviction, by proposing judicious questions, himself and his disciples might happily benefit each other; while ostensibly he only required from them an insight into the precise meaning of the Eastern allusions, which cover every page of his bible.

It was Mr. Brown's opinion, that Asiatic languages demanded and deserved revival. He considered a liberal education should comprehend the Hebrew and Syriac, not only for the theological student, but also for private christians, on account of the accurate acquaintance with the Holy Scriptures which they would thereby attain; which advantage he thought was of the greatest importance.

He approved that children's minds should be imbued with scripture knowledge; having often observed the happiest effects from it in after-life, even among condemned convicts and dying sinners, whom he found capable of being swayed in many instances to deep contrition and hopeful repentance, by means of the instruction they had received in early life, whilst he rarely found such effects produced in the minds of those, who under like circumstances had then to begin to learn the first principles of religion.

In the original scripture tongues, as also in some degree in Arabic, Mr. Brown prepared and arranged grammatical helps for his children: and, with a view to facilitate Bible translations, he commenced a polyglot vocabulary of several Eastern languages, together with Greek and Latin. This was done under his

his superintendence by aid of the Asiatic assistants whom he employed for his sons. With life he would have prosecuted the plan; but his various avocations prevented his effecting much of it, ere he was called to his rest.

He believed, as already observed, the Armenian language to be highly deserving of research; as probably retaining, in a great deal of purity, much of that spoken by the immediate descendants from the family of Noah; and being rich in traditionary and historical notices; and also a language of great beauty in itself, surpassing, as the Armenians themselves represent, the sweetness of the Persian, of which they esteem it to be the parent.

His ideas on this subject Mr. Brown had acquired chiefly from the armenian Yuseph Emin, with whom he was in habits of intimacy. This person had been introduced in the higher circles of England by Mr. Burke; and is often mentioned in Mrs. Carter's and Talbot's letters. A short account of himself was edited by Sir William Jones*. Mr. Brown was

* Lord Teignmouth likewise, in the Life of Sir William Jones, gives an account of Emin. A letter from Mr. Burke to him, will be given as a *morceau* in the Appendix.

was likewise generally known and esteemed among the Armenian merchants and families of Calcutta; and obtained, from personal observation, considerable knowledge of their customs, which he thought interesting, but their religion a very degraded christianity.

The following extracts on the above subjects are from his letters, dated 1810.

"— I changed my exalted employment of "provost to a college, for the humble occu- "pation of schoolmaster to my own children. "I find this path of duty a way both of plea- "santness and peace; and have now at- "tained more leisure, than for twenty years "before, to attend to the cultivation of my "own mind."

The following was to a different friend, but written about the same period.

"You expect great things from my oriental "school; the progress is not, I think, equal "to the means: I look perhaps for too much "from scholars so young. They are tolerably "familiar with Hebrew, and I have no trou- "ble with them, but just to hear each read his "daily portion. This year has been devoted "chiefly to Syriac, which we hope to conquer "easily;

" easily; having read in it, the Gospels, Acts,
" epistles of St. James, Peter, Jude, John,
" the Revelation, and two epistles of St. Paul:
" the other twelve we hope to finish before
" the end of the year. The next, if it please
" God, we shall begin seriously with Arabic.
" I shall endeavour to procure a learned
" molavee, that we may proceed grammati-
" cally. Persian and Hindosthanee are of
" course cultivated, but subordinately: nor
" are Latin and Greek entirely neglected,
" under Mr. **'s care and my own. We go
" on cheerfully, without very hard fagging;
" and, with the Syriac on the opposite page,
" they would construe now without great dif-
" ficulty, for they have read a gospel in greek.
" We do not neglect English reading. My
" second boy has read with understanding the
" Paradise Lost, Dryden's Æneid, and is now
" reading Cowper's Homer. Milton delighted
" him; Dryden he thought dull, but Cowper
" is better. History, and such entertaining
" instruction as Edgeworth's and Hannah
" More's tales, are incessantly read among
" them, and other well selected books of the
" kind. We must not quit Calcutta, the
" Athens of the east, without some knowledge
" of the Armenian tongue. The Armenian

" is

" is the version of the scriptures above all " others (except the Syriac) which I should " like to read."

It was Mr. Brown's desire to give that bent to his children's minds, and to put them in that track, which would probably lead to their pursuing through life the line he deemed pre-eminently useful in a country like Bengal. But whatever were his purposes, and however he intended they should be well grounded in the languages on which they had thus made good entrance, within little more than a year after the above account of their pursuits was written, it seemed meet to that overruling Providence to whom they had been taught to bow, that they should be bereaved of their paternal help and guidance. His health became, in the course of 1811, too drooping to allow him to follow up his intentions; and from this period they gradually lost much that had been effected for them.

But, to return: Mr. Brown disapproved a spirit of changing plans and purposes, and took every opportunity of discouraging in young persons any unsettledness in their professions or callings; yet to all who could pursue

pursue them, he considered the study of languages valuable in every line. He urged his military young friends particularly, who have occasionally much leisure time, to resume their knowledge of ancient tongues, and to superadd at least one or two modern ones perfectly; as being the sure road, especially in India, to usefulness and distinction; in other words, to emolument.

"But continue at your post," he was wont to say, "and attain some of the languages "perfectly; and you will in due time be "found of importance there. You will have "acquired the information connected with it, "which will be wanted; you will be at hand "to impart it, and your value will be duly "appreciated."

He relieved the studies above mentioned, by the amusing experiments of electricity, and elementary instructions on astronomy and botany; and for these purposes took some pains to prepare and simplify a few tables, of which specimens are left among his papers. He had a strong turn for general literary and scientific pursuits; and had looked into most subjects of knowledge. While at the university, he had indulged a taste for chemistry,

and

and regularly attended Dr. Milner's lectures. This pursuit, however, he relinquished in India, where more important subjects called for his attention, and neglected a valuable apparatus, &c. which had been sent out to him; till, at the opening of the lectures on natural philosophy at the college of Fort William, he collected what remained, and presented it for the use of the teacher in those branches.

His love of literature always was the chief source of his personal expense; for he possessed, at no small cost, an extensive collection of valuable books; and was very liberal in the presents he made from his library, mostly giving a book as a mark of his esteem, and a fruitful way of doing good. Toward the formation of the library of the college of Fort William, he bestowed a rich stock of a hundred volumes, mostly folios, of scarce and valuable works; as also a similar present to the library, founded by himself, for the use of the translators of the scriptures.

His active duties obliged him to deny himself an habitual indulgence of literary taste, or any study but such as was immediately connected with his beloved work of the ministry. The word of God was at all times the volume with which he was most familiar; and the book of

of Psalms seemed to form his favorite meditation and study throughout life. To the character of David he was warmly attached; and was highly interesting and instructive in his critical but pious discrimination of the varied language of the psalms, which he greatly admired, and sometimes made the theme of animated conversation.

He remarked how those expressive of the natural character and state of man, and of sin, seemed to bear marks of difficulty, and, as it were, disgust in their composition. The sentences are labored, and move heavily, and cannot be perused with that lively pleasure which, on the contrary, is received from those themes of the psalmist which place before us the glorious attributes of God, and express either his love to man, or the believer's love to him. These strains flow with vigorous and well-adapted expressions; as if the subject was felt to be most delightful, entered on with alacrity, and pursued with holy joy.

These remarks on the book of Psalms were grounded on his accurate intimacy with them in the Hebrew. He accustomed himself to them in the original, as the medium of his most private and earnest devotions; whether of contrition, supplication, or praise. In all affliction,

affliction, and in all rejoicing, he alike called upon God in the language of David; and his many selections for this purpose, go far to prove him of a kindred spirit: some of them among his papers were pencilled only, when too weak to use pen and ink in his last illness.

On himself too, was the spirit of prayer richly poured; which he exercised occasionally at the delivery of his weekly lecture, and daily in his family, or on other private religious occasions. It was a privilege of no common value to hear this faithful, meek, and devout believer plead with his Maker and Redeemer. Such opportunities have been felt by many to be most touching and salutary.

He was a man of strong natural talents, lively temper, and of great personal courage. He had a quick insight into character; and possessed a vein of genuine humor, with which he was occasionally eminently entertaining, where he could feel perfectly unreserved.

But all these faculties he rather repressed than encouraged, and was accustomed to quote as the rule of the christian minister's conduct, "All things are lawful for me, but all things are not expedient." Hence partly, he restrained every manner of frivolity of pursuit, or levity of conversation, in himself and others.

He

He had a strong predilection for children; and in fact never considered those characters amiable or happy, who did not feel a love for youth. The affection he bore his own children was of the tenderest warmth. He was accustomed to observe and notice, with friendly benignity, all young persons who came in his way, and quickly perceived any signs of divine grace in their understandings and temper: and the young were generally attached to him, and considered him with mingled reverence and love.

He had little gratification, and felt there was little usefulness, in mere interchange of visits. The customary large parties of Calcutta he shunned. Nor was it easy to induce him to pay personal attention to any member of the society, whom he seldom or never saw in his place in the house of God; and he thus excused himself: "He does not come to wait on my Master, and why should I wait on him?"

In a mixed circle he usually observed much silence; nor was he accustomed to express himself with any degree of unembarrassed flow in general conversation, except in private with his intimate friends, and especially where there was the utmost congeniality of mind and union of heart.

In

In correspondence he indulged more general openness; and, by letter, chatted with abundant freedom of thought and answerable flow of expression. Of late years, correspondence became the chief vehicle of his useful exertions; and in this mode he certainly no less overworked his strength, than he had before done in his more active labors.

Private correspondence with his dear and much honored friends in England, he had nearly relinquished some years before; as that personal gratification engrossed the time necessary for his more pressing engagements for usefulness to man*. But as secretary to the Bible societies of Calcutta, he entered into a widely spread and voluminous correspondence, to investigate and direct the proceedings of all persons in the employ of both societies in most parts of India. And thus, though the mode of his labors was changed, little indeed did he decrease them, at a period of life when nature loudly called for respite from intense application both of body and mind.

* To some importunities on this head, many years ago, he replied: "You reprehend me severely for not writing "more and oftener. You forget that I am fully occupied "in very important duties; you forget the oppression of "the climate, and you forget the slowness of my faculties: "from me you must expect only the fruits of necessity."

mind. His very physician who attended in the early part of his last illness, he made subservient to his desire to obtain information, and promote his correspondence for these purposes. Through him he entered on a communication with M. Coperus, one of the members of the late Dutch government in the eastern Archipelago, in order to set on foot the translation and circulation of the Scriptures in these dialects. The following is his memorandum to this effect, when little able to converse on the labors nearest his heart. "April, 1812.—Java, Padang, Malacca: select all that is told respecting dialects, character, and religion, of the languages and people; and send to A. Coperus (through Dr. Wallich) for corrections and additions."

Such was the stream of enquiry he endeavored to trace, so soon as he had entered on a short period of hopeful convalescence; but when still incapable of holding any intercourse, except with his medical attendant.

Without reference to the will of God, in whose sight "precious is the death of his saints," the wonder would be that Mr. Brown continued to such an age, rather than that he sunk under the effects of uncongenial climate,

great exertions, and heavy trials, when he had completed only his forty-ninth year.

Till within a very short period of his departure, he had often been very heavy laden under his deep sense of infirmities, and unworthiness before God. He had often, too, felt oppressed by difficulties in his situation: and certainly his sanguine zeal had led him at all times to undertake work for his beloved Master much beyond his personal strength, or than was in the power of a single individual to accomplish. He well knew the importance of combination and union to effect the work of God; but for many years he felt that he was set to stand alone, and persevere by solitary effort. His domestic afflictions had been no light ones: he was cut off from all the friends of his youth, to whom he was uncommonly attached; and was bereaved of his three first-born sons in succession, and his most estimable and beloved wife, when he had attained only the age of thirty years. He had many severe and debilitating illnesses, under which he was repeatedly expected to sink, but that "he received help from God."

Notwithstanding his arduous application, and many shocks of his constitution, whether from ministerial exertions or private anxieties, still

still his temperate habits and subdued tempers, under the influence of sincere piety, were blessed to the preservation of his general health, and healthy appearance in a remarkable degree. He had no habitually squalid or debilitated look, common to long residents in a relaxing climate; but even after more than a dozen years trials under it, he was distinguished and congratulated by the commander-in-chief, Sir Alured Clarke, at his public table, on still possessing the freshness of look of a healthy country gentleman in England, and that he was less affected in appearance by the heat, than most persons whose residence had been a much shorter period in the country. This is mentioned in proof, how greatly the correct habits, which a solid piety induces, befriend the constitution; even where the climate is naturally uncongenial.

Within the last year or two, previous to the lingering sickness which terminated his life, he seemed endued with renewed health and vigor of mind. His fine flow of spirits revived; and his healthy appearance, animation, and cheerfulness of manners, seemed to have returned to their youthful standard.

The purpose to which he put these blessings, was that of laboring more abundantly in the

line which he had chalked out as the predominant work and pursuit of his life.

Wherever his lot had been assigned, it may be safely pronounced, that upon his principle, his career of pious labor would have been as extensive as has been represented in these pages; for he had the only one purpose in his spiritual concerns of "whatsoever his hand found to do, to do it with all his might."

"I do not know that I am to live, but I do know that I am to work," was the impulse that swayed this disciple of Jesus Christ on first being overtaken with his last illness; and his sentiment was, that it was of consequence only, that while he lived he should, by every effort in his power, continue to spread the knowledge of the word of God.

The foreboding that his end was near, invigorated afresh his purpose to continue working; and even when he at length yielded himself to be persuaded to make a sea voyage, it was with the hope that this necessity might be made subservient to his purpose of extending the views of the Bible and church mission societies, more than had yet been done on the coast.

When his appointed hour should come, to have with respect to spiritual cares nothing to do but to die, and to quit the world, as a traveller

traveller proceeding homewards quits his inn, was his earnest wish; the language of which he adopted from archbishop Leighton, and repeated often in private and serious conversation.

When he enlarged on such desires, he expressed his opinion, that at that momentous period, when the spirit is about to return to God who gave it, it becomes the believer to lie quiescent in the hands of his Redeemer. The tenor of his whole ministry had been, (and he preached to himself what he preached to his hearers)—"*Be ready:*" "Agree with thine adversary quickly, whilst thou art in the way with him." A calm, submissive frame, exercised neither by alarm nor triumph, was that which he felt to be most suitable to a sinner on sinking into the arms of his long-suffering merciful Saviour.

It was the habitual wish of his mind that he might depart unobserved; he had a repugnance to a death-bed display, and dreaded every thing like *a scene* on that awful occasion.

This, which was his habitual sentiment, occasioned his discouraging the approach of his friends under his dying circumstances. He was accustomed to remark, that when lying on a sick bed, worn down too by lingering

disease, was no suitable period for the believer to expatiate on the great truths of faith, or to enlarge on his experience.

He expressed it as his desire, that the tenor of his public ministry and life should be considered as his decided testimony to the value of the doctrines he faithfully embraced; and that it might not be expected of him to enforce them with lively feelings, when exhausted by bodily weakness, and in awful view of approaching dissolution.

Respecting the time of his being called hence, his habitual wish seemed accorded; but in God's own way. For although his stay in the body was lingering after he had been summoned from his work, yet was he summoned while in the full career of labor; and this had been his constant desire. He had adopted for almost his motto, "Better wear out than rust out." And when urged to desist from extreme bodily and mental exertion, would reply, that "he expected to drop like a horse in harness, and not like one in a stable." It was the fate of his own chaise-horse above twenty years before, which he familiarly alluded to, as furnishing him with a simile on this topic. The horse was aged, but still conveyed his master to attend his stated round of duties; when one day, on reaching

reaching the church door, he instantaneously dropped, and expired on the spot. This event Mr. Brown considered as a lively representation of the end he looked to—and such, indeed, it proved!

But before a nearer approach is made to the closing view of so valuable a life, a few sketches remain to be given on points of his character not yet brought forward.

His zeal and perseverance continued alike eminent to the last; and his character, conduct, and intellectual strength, brightened more and more: as the fine setting sun, of which Dr. Watts observes, after the morning's mist and showery day, that

"When the fair traveller 's come to the west,
"His rays are all gold, and his beauties are best;
"He paints the sky gay as he sinks to his rest,
"And foretells a bright rising again."

And the poet's beautiful application is equally touching and just, considered in reference to Mr. Brown:

"Just such is the christian: his course he begins
"Like the sun in a mist, while he mourns for his sins,
"And melts into tears; then he breaks out and shines,
"And travels his heavenly way:
"But when he comes nearer to finish his race,
"Like a fine setting sun, he looks richer in grace,
"And gives a sure hope at the end of his days,
"Of rising in brighter array."

In one respect, he was peculiarly exemplary, both in his private and public character. From the moment he perceived himself to be misjudged, and unjustly or ungratefully treated, he set himself to make "a cove-" nant with the door of his lips, lest he should "offend with his tongue: he was dumb with "silence, he held his peace, and restrained "himself even from good words." For he would observe, "of what use is it to justify myself, and convince those who have mistaken me that they are wrong? this they do not wish to perceive, and will only be the more inveterate against me, if I force open their eyes." And the strongest symptom he betrayed that any person was at variance with him, or had treated him unbecomingly, was, that he observed utter silence concerning them; with the exception only of speaking in their favor when he justly could, and of setting himself to seek out opportunities of rendering good for evil, by promoting the views and advantage of the very characters who had tried to injure him.

He had had enemies and traducers; but they were few in number, and impotent to injure: for "his God whom he served, shut the

the lions' mouths, and gave them no power against him."

His meekness and forbearance outlived their enmity; and he descended to the grave in charity with all men. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

It may be said of Mr. Brown most literally, that "he grew in grace and in the fear of the Lord." In his early days, the fire of zeal, as well as the fire of youth, had warmed him; and the love of souls preserved him from the power of sins, too customary at the unguarded season of life when all is new, all is attractive. In a slight sketch he once drew up of this period of his life, for a communication to some particular friends, his own words are: "Through a merciful Providence I escaped the pollutions of youth; and through the same Providence I was disciplined by sickness, just before I went to Cambridge. At this time I experienced the gospel to be the power of God unto salvation, in a most sensible manner." And in another retrospection he speaks of that sickness as "a severe illness near to death, before I went to college, which was greatly blessed to my soul."

If

If he had "the master passion strong in death," it was ambition; but it was unto God, and not unto man. It was to do more than others for Him, who had done ALL for others. And though the ardor of youth might diminish, and more sober-minded plans and views would naturally be cherished by increased experience, yet the *principle* of his conduct could not become superannuated, nor die of old age. His strength and spirits were at times, exhausted; but, these renewed, the force of that principle which had grown with his growth and strengthened with his strength, renewed also, and increased his courage in his beloved Master's cause: and as in his latter days his body obtained some degree of comparative rest, his mind and spirit became more lively, and he evidently increased in the divine life—as the outward man drew nearer to his appointed time.

The christian graces of prayer and praise, and devout diligence in searching the scriptures, ripened fast as he approached the end of his mortal career, and now seem indeed to have announced his change to be at hand. The word of God became more delightful to him, and opened more fully to his understanding, and he more frequently indulged himself

himself in edifying his friends and family with his deeply serious, pious, and animating observations, drawn from the study of his life,—his Bible.

Immediately previous to his last illness, he expressed himself frequently on the subject of his enlarged views of the SOVEREIGNTY of God, and on the comfort and confidence which are to be derived from this doctrine: "The Lord reigneth; let the earth rejoice, and the multitude of the isles be glad thereof." "The Lord reigneth." "Let him do what seemeth him good."

Of the worldly possessions with which God endowed him, Mr. Brown was eminently liberal. He more dreaded riches than most do poverty; not seldom relating and animadverting on the anecdote of a person, who when she had but little, gave cheerfully of that little; but when rich, said, "she had now something to take care of, and could afford to bestow no longer!" His principles as a pious clergyman deterred him from all love of money, and it seemed as if riches was the only burden he knew not how to sustain. Hence, though he deemed it proper to lay up a moderate provision for old age, or a surviv-

ing

ing family, yet he appeared, for himself, to dread too much the fascinating power of accumulation, ever to enter steadily on the experiment *. It is truly a just subject of admiration, that he could distribute so much, rather than that he reserved little.

In order to bestow the more, he for many years spent surprisingly little on personal and domestic concerns, considering his station in the society; and till latterly, (when, placed in the still more distinguished appointment of provost, that rank demanded a greater attention to appearances,) the little he assigned for his indispensable expenditure seemed to be so extremely economical, as to occasion it being currently supposed, by strangers to his character and purpose, that he must be laying up riches.

A few facts ought to be here stated. He helped individuals in his family, (both his own and by marriage;) among them his parents, with annuities to a very large amount. He adopted an indigent orphan, whose father had been one of the first fruits of his faithful ministry, and supported her from early childhood

* The reader is referred more particularly to his own expressions on this subject, given among the extracts from his letters.

hood till she was on the point of marriage, having borne the heavy expences of her voyage to and from England, to obtain an excellent, but costly education at his charge. Every species of charitable contribution at Calcutta, which calls are very frequent, received his countenance and large support; and he subsisted for some time a portuguese minister, since dead, for a congregation of that people at the mission church. He was at all times hospitable according to his means; like the lady he cited, having little, he gave gladly of it; and, unlike her, having much, he gave plenteously *. He was swayed to this great liberality by two conscientious motives: he had known in his own person what it was to be under pecuniary difficulties, and he had repeatedly experienced the salutary benefit of timely succour. Thus had he learnt to sympathise with all whom he could relieve. On his arrival in India, he had felt the comfort of a liberal and generous welcome; on which he not unfrequently commented with liveliest feelings that stimulated him to extend

* Under reduced circumstances, he still pleasantly quoted, in support of his taste for the pleasures of benevolence, an anecdote of the Rev. Mr. Adams, of Winteringham; who when he had lost a cow, remarked, "Ah! if I do not give more—God will take more."

extend to strangers from Europe such benevolence as had been gratifying and useful to his own family. Hence the guests received to his abode were frequent and numerous. His delight in these christian duties of hospitality increased with his years; much as, on the contrary, he discouraged general company, and all customary system of promiscuous visiting. Throughout the twelvemonth preceding his last sickness, although his own family was then nine or ten in number, he received from six to ten individuals at once, parents and children; and for several years had seldom been without nearly as many, not as cursory visitors, but for weeks and months together, according as his friends found it eligible to remain. Such extensive hospitality as this, it must be allowed, is not common even in India, where, from the inconvenience of no suitable inns, hotels or lodgings being customary for the first reception of strangers, much liberal private attention is extended to promote their comfort.

To some friends, for whom such temporary accommodation was a benefit, and who needed no greater, he lent money free of interest; and thus was useful to them on their first arrival in the country, to save them from the

jaws

jaws of native creditors. But to accept no interest must be considered as a positive and generous gift, where money has till of very late years borne so high a value. This repugnance to receive back his own, arose in his aversion from the slightest approach to an usurious appearance in the clerical character.

In most instances the extent of his benefactions were loans made in secret to the Lord; and in these as well as other acts of piety, he was sincerely influenced by his Lord's precept, "Let not thy left hand know what thy right doeth."

It may well be that such holy principles of conduct were blessed to that calm composure of mind, which he manifested under the views of approaching separation from all worldly objects of solicitude. No distress or anxiety for the future provision of his dependent family, were permitted to disturb his last thoughts; which forms a source of great consolation to reflect on, in proportion as it would have been greatly appalling and discouraging to his anxious friends, had attention to worldly difficulties engrossed his precious moments when pausing on the verge of eternity. "Thy Maker is thy husband, and will be father to thy children," was all he allowed himself to feel

feel and express relative to the approaching destitution of his family.

He doubtless was enabled to derive strong confidence, through a consolatory consciousness how often he had been made the channel of comfort and support to the bereaved widow and orphan; which was powerful encouragement to his faith, that his own should not be overlooked.

His liberal benevolence was not confined to his countrymen or connexions, nor to those of his religious tenets. He extended generous aid, to a large amount, to the missionaries of Serampore, for forwarding their general purposes; as also more private assistance to individuals among them. From the pulpit he made two remarkably successful exertions; one to establish a fund for the relief of all indigent objects, whether european or natives; and one for the benefit of the Tamul christians.

This first entrance made from the pulpit of the established church in India, on the subject of raising aid for native christians, to supply them with the scriptures in their own tongue, was followed up the next year by the lamented Rev. Henry Martyn; and gave rise to the formation of the auxiliary bible society,

society, which was suggested and organized by Mr. Brown, and to which (as before to the original bible committee at Calcutta) he accepted the office of gratuitous secretary.

It does not seem unsuitable to introduce here, in connexion with this subject, that although in some periodical accounts it has been repeatedly stated, that about twenty years ago there was hardly a christian to be met with in India; yet this conjecture must by no means be admitted altogether without qualification, since the peculiar tenets of those who have published such remarks, and their confined sphere of observation, must be taken into the consideration. The truth is, that Mr. Brown found there in 1786, a small body of pious christians; and in a course of years had the happiness of discovering, that in hidden and unexplored retreats, there were unthought of individuals who lived the life of faith on the Son of God, and walked in the path of his commandments; and some, who in utmost privacy had exerted themselves to stem the torrent of surrounding evil, by their religious example in their families, and in maintaining and superintending schools for the instruction of heathen children.

Through the divine blessing on a faithful ministry so long in exercise in the established church, the faint light became more conspicuous; and when associations were formed to work for God, by the various missionary and bible societies, the people were found prepared to assist these important purposes with their pious wishes and prayers, and pecuniary aid—not yielding in munificence to even the generous liberality of their christian brethren in England.

Another favorite pursuit, which Mr. Brown had the happiness to see brought to bear by his exertions, and become eminently useful, was a fund in aid of pious serious ministers, to preach to the congregation of the mission church, since the society for promoting christian knowledge desisted from supplying it. This fund for mission ministers was instituted by Mr. Brown, and was supported by him to a considerable annual amount; for, although the plan of the contribution concealed the individual subscriptions, yet circumstances allowed it to be gathered, that he gave to this object with his accustomed liberality, and with that alacrity and delight which always silenced mere personal considerations, whenever he discovered opportunities of lending to the Lord.

The fees he accepted were appropriated to such objects; or he not unfrequently requested that such acknowledgments as were assigned for him, might be devoted, instead, to one or other of the above purposes.

When the last mentioned fund for ministers was established, it was not then known that the government would adopt the mission church by paying its stated expences, and that a chaplain would be appointed to it on the footing and salary of the other chaplains of the company's service: this having taken place, the fund raised has therefore not been required for its direct original purpose. It has nevertheless been made very useful to more than one clergyman, whose assistance has been acceptable to the congregation; and it has supplied a commodious parsonage, and smaller residence for the chaplain now attached to it; the former of these being built on ground given for the purpose by Mr. Brown; and in which Dr. Buchanan first, and since him other ministers officiating at the church have successively resided, rent free: and it has been furnished, and repeatedly enlarged, at the expence of the fund.

As an instance of Mr. Brown's accustomed disinterestedness, it is here mentioned that he would

would not appropriate to himself the advantage of this habitation, although he was without a residence in Calcutta, from the time he quitted the college; but gratified his benevolence in suggesting to the trustees to whom they might extend the benefit. And when he did accept the use of a small set of rooms connected with the vestry, and built at the charge of this fund, expressly for his occasional accommodation after his unremunerated attendance of more than twenty years on the church, he very shortly felt uneasy under this personal benefit; which he insisted on relinquishing, that the comfort of the stated chaplain might be promoted by this further acquisition.

With a feeling that does them honor, in the first warmth of their solicitude for their lamented pastor's bereaved family, the trustees of the above-mentioned fund spontaneously proffered a handsome assistance toward carrying on his purposes for the education of his sons; which, though only in part accepted, as a loan for a limited period, answers every important purpose in testimony, that in founding and supporting a fund, eminently designed for his Lord's service, Mr. Brown spent for an observant Master, who saith, "look, what thou layest out shall be paid thee again."

To

To comprise in one view his generous and varied efforts to do good, here ought justly to be recorded his liberality in expending largely on the mission-church building, for which he nearly began his career of entering on costly plans in faith. In all he effected for the necessary enlargement and improvement of that building, he did not conceal that he made professor Frank his model, whose work of faith in the construction of a school and printing office for the Scriptures at Halle, he warmly admired.

What Mr. Brown accomplished, as far as circumstances admit the comparison, was not unworthy the master whose zeal he followed. When the mission church of Calcutta first devolved to his care, as the *Bethtiphla* of the aged Zecharias Kiernander, it was in a very different style from that in which the community now view it. It has become one of the ornaments of "*a city of palaces**." But in 1787, it was a clumsy, unplastered brick edifice, of small dimensions, and choked up with old houses; and, from being of a reddish color, had the appellation given it by the natives, of the Red Church (*Lal Greja*;) as which,

* Calcutta was so denominated by Lord Cornwallis, on his first accession to the Government.

which, it continued still best known among them, according to their retentive customs, even after its walls were made light stone color. Within, it was exceedingly uncouth; with a brick pulpit built against a wall; and its aisle, rough uncovered tiling. A few rude benches and pews of unpainted plank, formed the general seats, with a small number of chairs, without pews, for the gentry: and it was calculated to accommodate only about two hundred persons. It was indeed most comfortless; and was pronounced by the then society of Calcutta, utterly unsuitable for the reception of an european congregation. Yet was it strongly built of good masonry, and lofty; and appeared worthy of being made attractive to a much larger assembly.

Encouraged and assisted by the fine taste and scientific abilities of his respected friend, Mr. Wm. Chambers, Mr. Brown was not long in making a beginning to enlarge and improve the building. The inner east wall, which then divided the chancel, was removed, and some beautiful, highly-finished corinthian pillars were substituted, to support the roof, or break the ill-proportioned length. But the increasing congregation soon required the space these pillars occupied. They were first decreased in number, and then reluctantly removed

moved altogether, and other means of preserving the proportion, as well as enlarging the space, were resorted to by extensive bows thrown out in the centre, and galleries erected at the extremities. It also was gradually fitted up in a manner suitable to the climate; abundantly lighted, supplied with an excellent organ, and with handsome pulpit and desks, to correspond with the general elegant neatness of the whole effect. At length it formed altogether a most pleasing coup d'œil, surprisingly contrasted with its somewhat revolting appearance before Mr. Brown compassed the improvements, with a view chiefly to its necessary enlargement, and to render it every way suitable for a numerous congregation, which, by the time a stated chaplain was appointed to it, had increased to more than fourfold the number it could originally hold; in part owing to the large increase of the community in the lapse of above twenty years: for which the only presidency-church might well have become inadequate.

That has occasionally been shut up, to be, likewise, repaired and enlarged*; at which times

* The first time the presidency church, now the Cathedral, was enlarged, and rendered more commodious for the congregation,

times the Governor General and suite, with the whole congregation, have gladly availed themselves of the one kept open solely by Mr. Brown's fostering attentions.

And here, BRITAIN'S WELLINGTON has suffered the graceful tear stealing from the heart, to adorn his manly cheek; on being reminded from this pulpit, that it was "GOD who covered his head in the day of battle." Ps. cxl. 7. *

What has been stated of the essential and important improvement of the mission church, will not be supposed to have been effected by wishes and prayers only; though doubtless the prayer of faith availed much: and Mr. Brown, sometime greatly oppressed by the pecuniary as well as spiritual burthen he had undertaken, was finally brought through.

As

congregation, was under Mr. Brown's personal direction and active attentions, shortly after he had succeeded to the senior chaplaincy: it was again further enlarged and beautified the year preceding his decease; when it was to be furnished, for the first time, with lights for evening service: he contributed a liberal subscription to these purposes.

* Mr. Brown's sermon, at the mission church Calcutta, on the anniversary of the Battle of Assye, preached before the Marquis Wellesley and his exalted Brother.

As has been said, the transformation was gradually effected. In the beginning, he of course changed little of its appearance while he was expecting each succeeding year that before its close a missionary from the Society for promoting christian knowledge would arrive to assume the charge. But, since their two attempts to supply a permanent minister utterly failed, he became in the lapse of time warmly attached to his unforeseen long continued connexion with this interesting engagement, and adopted every means to promote its prosperity. The repairs and improvements for the enlargement of the building were necessary, and there was none, save himself, to see to their being effected. Therefore, in the spirit of professor Frank, did he set his shoulder to the wheel, and with like success.

When all the supplies were insufficient that he could raise for this purpose, whether of his own private contribution, or by aid of the congregation, then happily, to the great relief of his mind, the government undertook to liquidate what remained of debt, and to defray the current charges for lights and the menial establishment, in consideration of the great benefit which the church had rendered to the community at large, and the indispensable utility

utility of it for the occasional accommodation of government.

Thus, freed of embarrassment, this valuable charge devolved to the present chaplain, appointed to it in the close of 1808, under whose attention further enlargement and necessary repairs have again taken place.

The name and memory of Mr. Brown are endeared to that faithful pastor and highly respectable congregation, for all he effected, under Providence, for the church in which they now rejoice to meet together. The steady perseverance he manifested to uphold it in every sense, with but little countenance or encouragement, may well be adduced here, if only in justification of the grateful reverence borne to his character by the very few remaining members of his earliest little flock, who alone are the competent witnesses of what his ardent though quiet zeal could accomplish.

These Memorial Sketches now draw near to a close. For, alas! the long lingering, still reluctant pen must here prepare to record the *final* labor of a spirit so eminently laborious; but whose only grief at the termination of his many and zealous services was, that he had done

done so little in the vineyard of his gracious Lord, and who, nearly as long as he could exercise a sanctified imagination, was employed on contemplating fresh methods of usefulness for the work of *another* year.

Before he was evidently attacked by his last sickness, he occasionally expressed a remarkably strong persuasion, which now appears to have been prophetic, that a great change was at hand in the circumstances of his family; such as their being removed suddenly and unexpectedly to Europe; and without immediately declaring so, he indicated that this change must probably be through his removal from them.

The effect of this impression was that of making him more "diligent in business, fervent in spirit, serving the Lord." His affections became more purified, his mind more composed, his charity toward all men more lively. Urbanity and forbearance on christian principles strongly marked the last year of his mortal course. He seemed to loosen his attention from personal connexion with the concerns and views of this life, as feeling "the time was short;" yet the same motive made him more than ever earnest in application to whatever

whatever he could consider as his beloved Master's work.

To fast increasing bodily weakness he gave no other heed than to make it a spur to him to labor the more exceedingly. He said little upon the state of his health; but how great an alteration had taken place in him, he betrayed by sinking into a momentary fainting on his knees in family evening prayer. It was some months previous to his departure; but he could resume this duty no more.

It pleased the Divine Sovereignty, that the crowning labor of his life in the christian ministry should be the publication of the first Report of the Calcutta auxiliary Bible society. To this object he gave most strenuous attention, notwithstanding bodily suffering tried him severely; but his language was, "I cannot lie by till I have done my work; this accomplished, I will submit myself to my physician."

The nature of the employment called for extreme personal application of the most irksome description. After having prepared the selection for the approbation of the committee, but which he was too ill to attend in his place, and present in person, he had then to make as great exertions for bringing the Report

Report correctly through the press; which he accomplished with most laborious exactness, and with no competent help.

Among hundreds of names of subscribers, he explored and rectified the blunders of careless native clerks of the treasurer, who received subscriptions; he had to decipher their puzzling orthography, both of persons and places, and to ascertain rank, exact address, &c. over the face of all Hindostan. This fatiguing application, and much vexatious exertion connected with it very unsuitable to his weakened frame, he undertook, as esteeming it of great relative importance that subscribers should not find themselves overlooked, or conceive disgust at any appearance of slovenliness or neglect in forwarding their copies; which possibly might have the unfortunate effect of frustrating the success of future exertions for the preservation and further extension of subscriptions.

He considered the smallest particulars, however trifling in themselves, as acquiring eminent importance in connexion with the confirmed establishment of the bible society in India. Hence the last flashes of the vital spark were directed to spreading information of it in the widest direction.

But

But when a needful pause from his fatigues was in view, his rest was postponed by the inscrutable providence of Him, "whose way is in the sea, whose paths are in deep waters, and whose footsteps are not known." No sooner did the anticipated cessation from over-strained application seem to be at hand, scarcely had he said, "Now no more work, send for my doctor," than he found his labor was to be resumed. For on the 11th of March, 1812, the memorable fire at the Serampore mission press destroyed, with other works of great value, the whole impression of the Report, save two copies, one of which had been dispatched, only an hour before, to the noble President of the British and Foreign Bible society; and, with the single remaining one he had retained, he again, without a moment's loss of time, set to work.

Through a period of dreadful bodily suffering, and repeated near view of death, he once more accomplished the bringing his Report through a Calcutta press, and effected its distribution. When, as if a load were removed from off his feelings, he was permitted an interval of some weeks rapid and nearly perfect recovery; in which he quickly turned his thoughts into their accustomed channel, to study

study how he should exert himself in plans for furthering the extension of christian knowledge in the east. But this approach to restored health soon terminated; his disorder returned with fiercer violence, hastened, it is to be feared, by his premature exertions. And truly there is no conveying an adequate idea of all he underwent in body, and attempted in mind, during the long, dreadful period of his sickness. At length he consented to go out to sea, as the indispensable and sole remaining remedy for the recovery of his health. He was induced to comply, with the hope that some new sphere of usefulness would open to him, on visiting other parts of India, in the course of the voyage. But never more was he to resume his adorable Master's much-loved work, and spread abroad the sound of His Gospel!

Such particulars of his latest moments as have been thought essential to record, have been alluded to, and interspersed throughout the foregoing pages. It is therefore the less necessary to enter minutely on the distressing circumstances here. Suffice it to notice, that the Indiaman, in which he embarked for Madras, struck on a sand in her passage down the

the bay. Thus the trial of a voyage, and the favorable effects of the little sea-air he did enjoy, were frustrated. He was brought back to Calcutta under most disadvantageous circumstances; even to sleeping, exposed to the unsalutary night air, on the open deck of the crowded schooner which conveyed him and the other passengers from the grounded vessel. This, together with the want of proper sustenance, and all comforts necessary to his reduced state, greatly increased his weakness. In a word, it pleased God that he should be brought back to the bosom of his family, and be surrounded by the objects of his tenderest love, when his spirit was called hence. He was not again conveyed to his own abode; but was received under the hospitable roof of Mr. and Mrs. Harrington, at Chouringhee, with a view to his receiving the first medical attentions.

Under these disastrous circumstances, his holy habit of unreserved submission to the will of God, as marked by his providences, shone forth. He never uttered a repining sound, that his reluctant and painful effort had been made in vain; but sincerely thought and declared that all was well: as much as if the plan had succeeded, according to the wishes

wishes and expectations of his anxious friends, for the restoration of his health and usefulness. During the fortnight that he lingered, after returning from the ship, his recovery repeatedly appeared hopeful. His last morning was particularly calm, collected, and resigned; *and his last breath* spoke thankfulness for the merciful consolations showered down upon him, and the great kindnesses that had been shewn him on every hand, and his confidence in the gracious purposes of his God.

While in the act of thus expressing his humble gratitude to God and man, he closed his eyes, and raised his feeble hands and still moved his lips in inward worship—but his voice was heard no more!

A funeral sermon was preached at each of the churches; and the mission church was hung in black on the mournful occasion, in honor of his revered memory, and in respectful deference to the deep feeling of sorrow in the congregation on their lamented bereavement.

The reverence in which the character and memory of Mr. Brown were held, in the community among which he had so long ministered,

was testified in some touching and uncommon instances, which ought to be recorded to their mutual honor.

The Government extended immediate countenance and support to his helpless family. A subscription was set on foot, and rapidly filled up, for the publication of a selection of his sermons; that by means of the supply thus raised, his family might be removed to Europe, for a salutary change, and the sake of general education; and this valuable aid was with this view presented to his widow, (before she even learned that such a plan was in agitation) with most considerate feeling for the benefit of her health, as well as her children's advantage.

Of the tradesmen and others, employed to equip and assist the family for their voyage, several declined receiving payment; alleging that they could not think of taking pecuniary compensation from the family of a minister, whom they knew had laid up no store—except in the grateful hearts of many who had received his liberal assistance. One european workman, who was personally unknown to him, expressed himself in a like spirit, and remarkably feeling manner. He sent, by respectful message, to offer his voluntary services

to

to equip the numerous family with ample supplies in his line; nor could he be prevailed on to accept any part of the amount, excusing himself in modest terms, though in words that cannot be accurately recalled, "that as he had received under Mr. Brown's ministry more than the worth of all his trade could be compared with, he must be permitted freely to assist *his* children, who had shewn him where to seek the true riches at God's right hand."

Another shopkeeper, not having by him some small articles that were required, earnestly urged the family to suit themselves elsewhere with a supply, "and which he would most gladly replace when he had renewed his own stock."

The very house occupied by his children, while in attendance on their father's last hours, was made rent-free for the month it was engaged. The landlord, who had married a worthy young person, brought up more than twenty years before in Mr. Brown's family, thus generously manifested a grateful sense of the benefit they had mutually received in her advantage.

The eminent physician, who with utmost attention watched over his last days, would

accept no acknowledgment. And the very valuable assistance continued to the family, till they had even sailed, for the superintendence of their general equipment, and to promote their comfort in the excellent out-fit of their cabins, all was contributed entirely free of charge; as well as is the trouble since taken in the management of their concerns.

More succour than can be mentioned was spontaneously proffered, and literally pressed upon the bereaved family of a minister, who, in attending to the greater object of directing his people to secure heavenly treasure, had thus emphatically left the lesser, of laying up pecuniary resources, to take care of itself; and the result has shewn that he chose the better part. He has left to his family so rich a legacy in his name and faithfulness, as the minister of Christ, that they have been suffered to feel no want. While accumulated riches often make to themselves wings and flee away, a bountiful provision has flowed to them, in the way most congenial with their feelings,—through the influence of his honored memory and duly esteemed character, whose name will ever be as a bright jewel in the possession of his family. And this record vouches for the truth of the assertion: "I have been young, and

and now am old; yet never saw I the righteous man forsaken, nor his seed begging their bread."

It will probably surprise the attentive reader in England, to have placed before him sketches of a pious and conscientious ministry at Calcutta, which has been in lively exercise throughout a period of twenty-six years. The hopeful and improving state of the serious community there of the church of England, has not, till of late, excited much notice.

This truth has only been occasionally implied, rather than formally declared; nor have some erroneous statements ever been refuted. To this cause may be assigned the unbounded amazement of several judicious and pious persons, who, on their arrival at Calcutta, have found the state of religion in a very opposite scale to what they had been led to entertain hopes of, respecting that presidency; and who have pronounced, that it by no means yielded even to highly-favored Britain, in the tenor, though not in the measure, of its religious advantages.

The silence of Mr. Brown and his associates, on the diligence and success of their ministerial labors, was accordant to their own

humble views of themselves; which inclined them to lay their hand on their mouth, and their mouth in the dust, rather than speak with boastful lips. It would have been doing violence to themselves to utter more than, "We are unprofitable servants." They were moreover urged to silence by a well-experienced father of our church of the present day, who gave them his counsel in the following terms: "I would not have you, or any others "in India, abate their zeal in the service of "their Lord, but only to regulate their efforts "with the utmost caution: do as much good "as you possibly can, but do not talk about "it, or proclaim it in any ostentatious way. "It is not an easy thing to kill a lion, and "not to tell our father or our mother; yet "this is the lesson which, under existing "circumstances, it is expedient for you to "attain, and I earnestly wish you to impress "the idea on the minds of your serious cor-"respondents in India."

But as there is a time to keep silence, so is there a time to speak; and that which is secret shall be made known. The long-glimmering light seems spreading high and wide on the Indian horizon; the grain has

sprung up, and even here and there a spot is found white already to harvest. It may therefore be acknowledged unto the church of England, now these laborers have been called to their rest, that her ministers, Brown, Buchanan, and Martyn, faithfully cultivated her eastern field: silent and unobserved they labored, and others have entered into their labors.

It remains to pray, that God may abundantly give the increase; and that the great Lord of the harvest may be pleased to send forth more laborers into his vineyard of Asia; and when he giveth the word, that great may be the company of the preachers, and the number of them that hear be multiplied!

The feeling tribute of sympathy which follows, is from the pen of a military young friend.

ELEGIAC STANZAS

TO

THE MEMORY

OF THE LATE

REVEREND DAVID BROWN.

LONG, Hoogley, has thy sullen stream
Been doom'd the cheerless shores to lave;
Long has the Suttee's* baneful gleam
Pale glimmer'd o'er thy midnight wave.

Yet gladden'd seem'd to flow thy tide,
Where opens on the view—*Aldeen*†;
For there, to grace thy palmy side,
Lov'd England's purest joys were seen.

Yes, led by friendship's fost'ring hand,
I've shelter'd in the happy bow'rs,
Where (strangers to this boist'rous land)
Domestic pleasures charm'd the hours.

And

* The funeral pyre, which consumes the living widow with the dead body of her husband.

† Mr. Brown's family residence, on the west bank of the river, opposite the Governor-general's park.

And oft since then in camps afar,
Unfriended, joyless, as I rov'd;
Or midst the pealing notes of war,
My mind recall'd the scene belov'd:

I saw, in fancy's soothing dream,
The Sire, amid his smiling band,
Successful plant by Hoogley's stream
The virtues of a happier land.

But sad that fancy now returns,
To trace the fond remember'd shore;
And sad my verse accordant mourns
For HIM, who lends it joy no more!

And ye, whom now in deepest woe
These groves behold—a pensive train;
Permit my tears with yours to flow,
Accept my sympathetic strain!

Yon dome*, 'neath which in former days
Grim idols mark'd the pagan shrine,
Has swell'd the notes of pious praise,
Attun'd to themes of love divine.

Memorial

* The Hindoo temple of the idol Bullub, which had been evacuated, and left by the Bramins to the ravages of time and the encroaching river. Mr. Brown had it repaired and fitted up. It was appropriated as his family chapel and study; and sometimes to accommodate particular friends: among whom the Rev. H. Martyn was its inhabitant, for about five months that he was a guest on his arrival.

Memorial meet of his bless'd zeal
T' illume the realm of noon-tide night,
To let the waiting nations feel
The joys of Revelation's light.

The Indian convert there shall stray,
And, as his mem'ry prompts the tear,
Shall grateful to his children say—
"Our Benefactor worshipp'd here."

Farewell! whose pleasing manners gave
This land the charms of Britain's Isle;
Whose faith, triumphant o'er the grave,
Beheld its terrors with a smile.

May we the lesson taught receive,
Whilst angels greet Thee to the sky;
In sacred pleasures here to live,
With conscience whisp'ring peace—to die.

Camp, 1812. G. V.

APPENDIX.

THE customary silence observed by Mr. Brown respecting himself, may, in great measure, be very justly imputed to that principle of modesty and humility which shone through all his conduct. His reserve only deterred him from bringing forward to notice, particulars of his life, which would have redounded very highly to his honor; but he forbad himself to suppose that the fruit of his experience could be profitable, or interesting to others. For, judging himself by the perfect law, he counted not himself to have made any progress in holiness; and within not many weeks of his latter end, expressed himself as though he had only then made the discovery, that he ought to be wholly devoted to the glory of God.

Extracts from his private meditations, expressive of these humble sentiments, written with feeble hand at the near approach of his departure, have already been given to his friends by Dr. Claudius Buchanan; to whom no reader can be referred too often: and what he has published as an appendix to his address delivered before the church-mission society, need not be repeated here.

But

But although Mr. Brown was not forward under any circumstances to talk respecting himself, yet did he wish that his friends, and especially his children, should have a clear view of all particulars concerning him. That it was his design to furnish an arranged account of himself, he has left expressed in various memorandums to that effect. The motives he assigned for this intention were, "To review and record the goodness of God, and to give information to my children, and supply them with useful counsel, I propose to make a chronological list of principal events; birth and family, school, college, ordination, marriage, passage to India, arrival, history of first years, and make a map of Providence from my youth up." Extracts from private papers.

Again, during his last illness, in the meditations above alluded to, he thus repeats his intention: "My desire is to settle in the best manner I am able, my worldly affairs, and to make a record of past occurrences for the information and comfort of my family, to whom it must be interesting to know some passages of my life." 15 April 1812.

It was probably with a view to such a purpose, and to assist his recollection, that he preserved some fragments of a journal, began

in

in England about the time that he was expecting to embark for India, and which he continued throughout the voyage, and during the earliest period of his fixing in Bengal. He wrote for his own eye only, and for above the last twenty years of his life never made any reference to it. His active pursuits prevented him from following up the plan, though it was one that in general he approved, and made occasional attempts to resume, as feeling it to be useful for himself.

Part of this journal is now presented to the reader; together with a small selection from his other papers: arranged not so much with attention to the nature of the subjects, as with a view to preserve order of dates. It is presumed the whole will be found to confirm the statements given in the preceding Memorial Sketches, and form a help for attaining just views of Mr. Brown's character. It is also hoped that these extracts proffer many valuable hints and reflections to serious readers, especially to those who may feel themselves cast into similar situations and trials, for the exercise and perfection of their christian attainments.

Extracts

Extracts from Mr. Brown's Papers, on the circumstances of his going to India.

During his residence at college, he corresponded with a friend, in London, on serious subjects, and related some successful efforts he had made to do good among the poor and destitute. He observes, "That friend communicated my letters to a major of the East-India Company's service: he wished to be acquainted with me, wished to serve me, and introduced himself by letter, as follows, before I had even heard of his name; which made the application appear more wonderful."—The original letter remains in the possession of his family.

TO MR. D. BROWN.

'Sir,

'If there be any obligation conferred on you by the application contained in this letter, you owe it entirely to our common friend; for it is in consequence of the very high opinion I have conceived of your character and capacity, from the favorable mention of both in the course of many conversations with your estimable correspondent, that I have been induced to write you this letter.

'The

'The officers belonging to the army in Bengal have formed themselves into a society for the benevolent purpose of supporting, educating, and introducing into life the orphans of both sexes belonging to indigent deceased officers of that settlement: they have twenty-five male, and twenty-one female children under their care, in Bengal: their intentions are to send these children to be educated in England when they arrive at a certain age; but as they propose to have a superintendent of the institution in India, they have authorized a captain of the Bengal army lately arrived in England, and on the point of re-embarking for India, to look out for a married young gentleman (a clergyman in preference) to proceed to India in one of the ships of this season. The prospects are such as, in my estimation, hold out a most flattering view to whatever gentleman may be fixed on; and I presume it would to you be a very great additional inducement, in furnishing you an opportunity of instilling the knowledge of salvation by Jesus Christ into the minds of young persons, most of whom will probably spend their lives among the heathen nations of India. As the gentleman embarks for India in ten days, you must make an immediate choice.

choice. I have prevailed on him to wait for your answer until thursday morning; and if you have thoughts of accepting the offer, it will be necessary for you to come to town without the loss of a moment. You will probably have until the beginning of April to get yourself ready, before which I should hope it would be in your power to take orders; because, though that is not an indispensable condition, it would yet be eligible on every account. I am aware that you are at present a bachelor, and it must rest wholly with yourself if you could acquire the other requisite for the situation between this time and your embarkation. I shall only add, that the climate is esteemed healthy, provisions cheap, and upon the whole the prospect, in my opinion, in all respects most favorable for such a young gentleman as I esteem you to be. I give this to your friend to forward, and am, with esteem, Sir,

Your's, &c.

A. MITCHELL.'

' London, Feb. 1785.'

" When this letter reached me at college, I was just recovering from a long indisposition. There were many objections immediately occurred

occurred to me; I foresaw them all at a rapid glance, and settled in my mind that I might decline the offer with a good conscience: above all, I was too young for priest's orders, and without ordination I was resolved to accept of no service or situation whatever. I acquainted some of my serious friends with the import of the major's letter, and my sentiments upon it. They differed from me in judgment; they thought it was the voice of Providence, and that so unexpected and singular an application, which so fairly promised to advance my usefulness, ought not to be disregarded. I submitted to their counsel, but not before I had besought the wisdom and direction of the Father of light. I must say from this time I went by the judgment of others rather than my own, and resolved to leave the matter to the decision of three tried friends in the church; and their written opinion I resolved at all events to follow, though in my own mind inclined to sit still and enjoy the tranquillity of college life, and the dear delights of pious and literary friendship there. In this too I was dissented from; and was advised to visit the major, if it was only to return him a proper attention. On the 15th I was introduced to him in town:

I found him a gentleman of great resolution and perseverance, and well skilled in the active scenes of life; he feared not to get me through the difficulties of ordination, and all others that might oppose themselves to the plan: the next two days were taken up in seeing captain Kirkpatrick, the agent and secretary to the Bengal orphan society, and in advising with my family. To my parents the Rev. Mr. Romaine wrote as follows upon the occasion:

" 'Your son is going to the East Indies, I trust by the direction of Providence, and with a good prospect of usefulness. If I had been of his age, I should have most gladly embraced such a call, as being, as far as we can judge, of God; and in his hand a likely means of spreading the knowledge of Jesus Christ, where He is not known at all by most of the natives, and very little by those who are not unacquainted with his name. You must therefore look upon your son as lent unto the Lord; and whatever may be the result, settle it in your hearts that all will be well. I commend you and your family, and your son especially, into the care and keeping of my good Lord, that he may be your guide unto death.

I am, your's, &c.

Wm. Romaine.' "

" The captain, expecting to sail, wished to have the articles of agreement filled up; but how was the major surprised to find he had misunderstood the offer, that there were no fewer than five hundred children of the orphan establishment, and that the salary was considerably less than he had first stated to me: however, this unexpected obstacle was easily removed, for since a larger field of usefulness was thus opened to my view, I regretted not the diminution of salary; and I signed the articles of agreement, upon proviso, that I obtained orders, without which I was determined not to go.

" I waited on Dr. Lowth, the bishop of London, asking to be ordained to go abroad; he answered flatly, that he would never ordain another man to go abroad; for that he had ordained several for the colonies, who afterwards remained lounging about the town, a disgrace to the cloth.

" On coming out, I said to my new friend the major, ' Well, this business is at an end; to-morrow I return to Cambridge.' He said, ' Let us call on the bishop of Landaff (Dr. Watson;) he is a liberal man, and will give us his advice.' We did so; and on his hearing the circumstances of our bad success

with my lord of London, he regretted our disappointment, wished well to the plan, and observed, that if his grace of Canterbury saw no impropriety in his ordaining me, after having been refused by Dr. Lowth, he would do it most cheerfully; and he advised me to see the archbishop, which I lost no time in doing, and he most cordially approved my undertaking.

" I set off for Cambridge the following day, for the necessary papers which the bishop directed me to procure, and with these I again waited on him the 25th; but he appearing now to feel some hesitation on the subject, I caught at it, and said, ' My lord, I am satisfied, I shall return to college; for my views have been to the ministry, and without ordination I shall not go to India, whatever offers are made me.' After a pause however, he said he would ordain me, and that he would too have given me priest's orders the day following, if I had been of age to receive them. He appointed the next day for my examination, and ordained me the day after.

" The bishop shewed me a truly pastoral regard; he knew my principles, my purposes, and my views; he conducted a long and close examination

examination of me himself, and gave me much valuable advice, which has been a great comfort and support to me. His last words were, 'Go in peace, and may the blessing of God go with you. Do all the good you can, and if it is no better for you in this world, it will be in the world to come.'

"On the second of March I was elected a corresponding member of the society for promoting christian knowledge. From these reverend gentlemen I had presents of books, tracts, &c., and every mark of respect and attention they could shew; and they ordered a recommendatory letter respecting me to be addressed, by their secretary, to the Court of directors. And from that honorable court I received a considerable pecuniary advance for the expences of the voyage.

"Thus every way countenanced and encouraged, I proceeded to India, on the assurance that there would be no impediment to my performing all clerical duties required."

Extracts from Journal. *

"London, 1785.

"THE Lord healeth the broken in heart." Whether broken by sin, or natural sorrow, the Lord can heal. My heart is broken off from relatives, friends, and country: but, "His understanding is infinite:" be still my heart, suffer his great understanding to guide thee, and follow without reluctance or repining.

"The Lord is with you, while ye be with him." I desire to be with the Lord in my intention, and to acknowledge him in all my ways. Let not ambition lead me to mistake his will; nor inglorious depression to desert his cause; then I will not fear: strength and victory are secured to me by this promise. I will set the Lord against all my fears, inabilities, and wants, and tell the enemies of my

* Through some unavoidable delays, and disappointment of obtaining a passage, Mr. Brown was unable to leave England for some months later than he had expected. It was during this painful suspense and unsettled state of his affairs, that the first part of the journal was kept. Dates are here omitted, because they would unnecessarily load the page; the days are discriminated by the line of sacred writ at the head of each. On the voyage, the dates are retained, to mark the progress made.

my soul, that He that is for me is greater than all that are against me.

" Have not I commanded thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest." We have no cause to fear while we are about our Lord's business. He will enable us to execute whatever he commandeth. Life will soon be over: it signifies little where I am, or whither I go; what dangers, perils, or comforts I meet with on my way to a better country—to heaven my home. Much less than a hundred years will put an end to sin, the cause of every pain: provided it shall be found that I have served the Lord Jesus, it will not matter where; at London, or Calcutta. I wait to see whether it please the Lord to honor me with a commission to the East, or to give the work to others, better and fitter for the discharge of it.

" The Eternal God is thy refuge; and underneath are the everlasting arms." Here, my soul, rest till the storms of life are over. I cannot sink while the Almighty Jesus upholds me by his everlasting promises: though guilty, weak, and helpless, my God is able

to carry me through; to pardon, strengthen, help me.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord." The ideas of the mind, dispositions of the heart, and language of the tongue, are from the Lord. My abilities, right motives, and the exercise of them, ought to flow back in the service of their good and gracious author. Wrote a sermon from Isa. xlv. 22. I hope the Lord was with me, and that he will give it a blessing to those who hear it.

"Be thou exalted, Lord, in thine own strength." Power to speak to the conscience, and strength to subdue the sinful heart, are from the Lord. Let not then the poor instrument think any thing of himself; since the Lord is not exalted by the strength of man or by the wisdom of angels; but by his own act and deed doth he support his own cause, and exalt in earth and heaven his own blessed name.

"As having nothing, yet possessing all things." Have I Christ? All fulness dwells in him: fulness of hope here, and fulness of joy in the life to come. Lord, possessing thee,

thee, I wish to thank thee for my friends, books, and comforts which thou hast given me in abundance, besides, overplus, beyond the promise, as well as Thyself! My soul, rest not in any thing that is given thee, except the Giver, who himself condescends to be thy gift and treasure. This morning private prayer was interrupted, but the Lord still smiles upon me; for he knoweth my heart looketh unto him. I have been comfortable throughout the day, hoping in God. He, I trust, will supply all my wants; and at length send me forth honorably from England. Lord, make me thankful, patient, and faithful. I had better stay here than go without the orders of thy providence; I had better go, than resist them.

On my Bible.

"I am determined, by the grace of God, to prefer this book to all others; to read it daily, and every other in subserviency. Lord, never suffer my taste to be perverted while I am engaged in reading human compositions: may the history, the poetry, the diction, and sentiments of Thy Book, give it the superiority in all my studies and researches."

"My

"My times are in thy hands:" My time of continuance in London, in health, in sickness, in life; my time of inward distress or inward peace, of outward suffering or outward prosperity: As I am in thy power, so let me be in thy favor, O Lord!

"Trust in him at all times:" When you have no health, no money, no friends, no inward comfort: in darkness, in danger, in death—O, my soul, trust the Lord!

"Hold thou me up, or I shall soon be with them that go down to the pit." As I came along Oxford-street to-night, and saw numbers caught in the fearful net, I could not refrain from admiring the divine excellency of that religion which exonerates me, of all that the slaves of pleasure sustain, and keeps all quiet within. While with calm conscience I am retiring to rest, some are approaching the accursed bed of adultery; others of fornication: thousands will reap bitterness and woe for the pollutions of this night. O, my God, make me thankful, and hold me up; or I shall soon be with them that go down into the pit of hell! I was this night accosted by a fair impure. I felt deep compassion for the victim, and considered with

abhorrence the source of all our woe. Lord, help me to hate impurity, however slight in degree or fair to the sight!

"The Lord is with you, while ye be with him." I desire to be with the Lord in my intentions, and to acknowledge Him in all my ways.

"Trust in the Lord with all thine heart, and lean not to thine own understanding." Weak and feeble as the reed which yields to every pressure; unstable as water; trust in the Lord, is the only refuge of stability and consolation I can now hang upon: Lord, undertake for me!

"The Lord is thy keeper." I stand now upon Christ, who alone is able to keep me from falling. While he holds me up I am safe, but only safe while he holds me. If he does not keep and hold me, I shall be in the midst of all iniquity. Envy, discontent, jealousy, pride, dissipation, or ill tempers, will destroy my peace, and render me a plague to myself, and a burden to all around me. Lord, keep me!

"We know not with what we must serve the Lord until we come thither." Lord, I know not

not how, or with what I must or can serve thee in India; but it is enough that I shall know when I come thither. Grant that I may never in an impatient spirit pry into what thou hast in wisdom and mercy concealed! N. B. There is an aptness in us to misinterpret providential discouragements in our duty, as if they amounted to a discharge from our duty, when they are only intended for the trial and exercise of our courage and faith. It is bad to neglect our duty, but it is worse to consider Providence as patronizing our neglect. Though they who are employed for God may be driven off from their work by a storm, they must return to it as soon as the storm is over.

"Holding faith and a good conscience." Lord Jesus, I commit my conscience into thy keeping; praying that it may never be soothed, flattered, or deceived: as oft as it is guilty, (and, alas! through infirmity it will be often so) grant me faith, honesty, and integrity enough to confess, deplore, and flee to thy blood-shedding for pardon and for healing. Oh, that I may ever esteem the treasure of a good, Bible-governed, still, and quiet conscience, before all the riches of the earth!

"What

"What shall I render to the Lord for all his benefits:" for the outward mercies of his air, light, &c.; for a sound body and sound mind; for friends; for domestic peace and comfort; but still further, for his peculiar blessings of peace of conscience through the blood of the Lamb; for communion with God in his word, ordinances, and providences; and for the hope of heaven at last: what must I, what can I render! I desire to render myself, with all I am, and have, soul and body, time and talents, to be employed in his service, and to exalting his name.

"The Lord shall preserve thy going out and thy coming in." With this persuasion I set off for Yorkshire, and commit my way and cause unto the Lord.

"I have chosen the way of truth;" and this gives rest to my heart while I am removed to and fro, from place to place: I am now in Lincoln; my God has been my safeguard. Supped at the Rev. Dr. ——. My God, convert the three poor gay young ladies, and young Mr. F. who have not the fear of God, but the love of pleasure, before their eyes. Parted at Peterborough with an amiable gentleman, a merchant, who wishes to do me a service. Lord, thou art my friend!

"Surely

"Surely goodness and mercy shall follow me all the days of my life." In proportion as I trust in the Lord, I am successful. The Lord wonderfully favors me, may I trust him at all times, and wait for his goodness and mercy. Lord, make me thine, and keep me thine for ever!

"My defence is of God, which saveth the upright in heart." It is impossible that a sincere-hearted man should not be taken care of, provided for, and defended. There is no security like God's friendship and protection. My soul has been much refreshed with the above promise; I have had sweet communion with God while I was walking in the fields. I was much strengthened in heart from a sense of the Lord's goodness to me. O that the love of Christ may constrain me to a closer walk with God! He continueth to give me favor before my friends; this is a direct answer to prayer; and I would that in return I could love and serve the Lord better, and be more fully, simply, and affectionately devoted to holy intercourse with him who is "a friend that loveth at all times, and who sticketh closer than a brother."

"The

" The steps of a good man are ordered by the Lord, and he delighteth in his way; though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand." The steps, journeys, visits, occupations, and conversation of a good man, are ordered by the Lord. I am walking through life; I have taken many steps already, how many remain I cannot tell; some of the past have been crooked and dangerous, because they were under the governance of sin and self; others have been full of peace and safety, for they were ordered by the Lord. I have sometimes been in the mire of polluted affections, and sometimes stumbling upon the dark mountains of unbelief. I pray that I may henceforth walk in the way in which the Lord delighteth, then my footsteps shall be sure; I shall never be utterly cast down. Lord, keep me from falling! Thou art able to uphold me, but without Thee I shall most certainly fall into guilt and every misery! This day has carried its mercies with it: in the morning I walked and meditated against Sunday; in the evening had company, conversed with a tempted soul who was in deep waters. I read some part of my dear Lloyd's letters, which I hope were greatly

greatly blessed to that afflicted follower of the Lord.

" Great are thy tender mercies, O Lord :" and if they were not infinite, or if they were not the mercies of *God*, or if they were not tender, infinitely more so than I can suppose to exist in any created being, I should perish without hope. When my heart has prevailed against me, I look for peace and for victory to the Lamb of God, who taketh away the sin of the world.

" Preserve me, O God, for in Thee do I put my trust." Preserve me from vain wandering thoughts, from cares and distractions, from rash words, and from all defilement in conduct. I this day am about to visit the Rev. Mr. Stillingfleet, at Hotham, twenty miles distance from my father's. May I have the Lord's presence and protection by the way, and may a good end be answered by this little journey.

" Behold, we count them happy which endure." The man whose heart is right with God, cannot be disappointed; his spirit is formed for suffering; he endures, with resignation, the will of his heavenly Father; he sets

sets his heart upon nothing so positively but that he can bear a refusal: it is not his own will or wish that constitutes his happiness; but it is doing and suffering the will and wish of his allwise God and Saviour. I fear not but to reap advantage even from the absence of my friend, and my apparent disappointment in not meeting with him.

"My tongue shall speak of thy word." My conscience bears me witness that I this day have not shunned to declare the whole counsel of God. In the morning, read and preached to a large congregation at Great Driffield: I hope the Lord withheld not his blessing from the people.

"Our God is in the heavens; he hath done whatsoever he pleased." He doth all things well; he hath done me good, and given me favor in the eyes of my friends. Blessed be his name. I am now sitting in an alcove which I made with my own hands several years ago: how are my circumstances changed since I sat here last year! May the same good Providence ever protect me, and whether I die in India or in Britain, may I die in the Lord, and sleep in Jesus!

" But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." To this I aspire: let the same mind be in me which was in St. Paul; it was the mind of the Lord Jesus. Yesterday I left home, perhaps for ever; I left a weeping family; their tenderness drew from me a few tears, but the Lord was near to help me! I am now in Hull, at my brother Wright's; may my God continue to keep me, and make my visit here a mercy.

" Fear not, I will help thee." Lord, thou hast greatly helped me, and I will trust thee for future mercies. I preached at the high church, dined with Mr. Milner, drank tea at Mr. Robinson's, supp'd at Mr. Wright's: I have had many tearful partings this day; the Lord, I trust, will one day wipe all tears from our eyes.

" I will strengthen thee." Lord, fulfil this gracious promise to me, this and every day of my life. " It is God that girdeth thee with strength, and maketh thy way perfect:" thus,

thus, through his great mercy, I have been brought to London again; O may his grace ever follow me.

" Let thy work appear unto thy servant." Lord, if it is thy work I have been about this day, be pleased to follow it with thy blessing! grant me faith and zeal, and own me for thy servant. Read at Chelsea in the morning, and preached in the evening to a large congregation.

" Behold the fowls of the air; consider the lilies of the field." I have much need of this lesson to instruct me in christian resignation, and trust in God. I wish to walk before the Lord with simplicity of intention, and simplicity of dependence: at present I have but little in possession, and know not whence the next necessary supply must come. I am comforted with, " your heavenly Father knoweth that ye have need of all these things:" my expectation is from him, he is faithful and gracious, and I will yet trust him. And truly hath the Lord answered my morning prayer! Walked to Islington, and visited Mr. and Mrs. ———. He borrowed of me a small sum when he was in town some time ago,

(which I had entirely forgotten) and asked me if I had received it in a letter; he might well wonder at my silence, for I could not answer what I never had received. He gave me the amount, and intends inquiring of the post-master respecting the letter, for which he has paid treble postage. Thus my Lord has unexpectedly supplied my present wants, and given me further cause to trust him in times of difficulty.

"Hold up my goings in thy paths, that my footsteps slip not." I shall err, and slip, and fall too, even while I am going on in thy paths, unless thou, Lord, hold me up! I cannot write, pray, preach, or converse to any good effect, without thy special grace to humble me on the one hand, and to strengthen me on the other. I have been much indisposed this day: I am a poor dependent pensioner on the Lord, and must sink if he withdraw his help. My good friend, Mr. Lacam, called with good news about India.

"Looking unto Jesus." I dare not look to any one else for help, pardon, and protection; Lord, increase my faith! This day is gone also; my last day will come, and then I shall no more be straitened in mind or circumstances, as I now am.

"Be

" Be careful for nothing, but in every thing by prayer, and with thanksgiving, let your requests be made known unto God." This is a plain gospel rule: there is no enthusiasm in making known our wants, whether temporal or spiritual, to God. I am hence encouraged to hope in the Lord for a supply of all my necessities; He knows how little I at present possess, and all my future need. To-day I am provided for, to-morrow is not yet mine. My God, I consider my present support as absolutely thy gift and provision, as was the manna sent down from heaven, or the water from the rock; and while there is either cloud or rock, may I never despair of thy mercy!

" Be of good cheer, I have overcome the world." If I am a believer in Jesus, I too shall overcome all its temptations and tribulations. Lord, help me to hold out to the end, and to be faithful to my last breath; help me to commit myself, my way, my words, and talents, to thy will, work, and sole disposal!

" Order my footsteps in thy word, and let not any iniquity have dominion over me." I dare not be unfaithful to God, because I am absolutely dependent upon him. I desire to walk uprightly, and to have my steps,

affections, wishes and actions, ordered by the written word, because his loving-kindness is great: hide not thy face, O Lord, or I shall not only be moved from my confidence in thee, but I shall be tossed in the troubled waves of iniquity. I am now to reside in Chelsea, and have very little money and food to provide for my wife and self: "The Lord will provide;" nay, he hath given me a precious token of this this evening; for unexpectedly were sent in various supplies for the table, from Mr. C——. It is the gift of my Lord! Thanks—thanks!

"Be thou exalted, Lord, in thine own strength." Through thy strength I have preached twice this day, and read with delight the service of our church. Lord, I am weak; but I am a great debtor to thy grace, support, and mercy. Let this day bring me in some interest at the last day!

"The Lord is my helper:" he has helped me this day to hope in his mercy. O that it may be well with me at last! Lord, help me to believe, to live, and to die well.

"Thou wilt shew me the path of life:" hide from me then the path of death; let not my

my soul be ensnared with the deceitful windings of a wicked world and a wicked heart, but shew me, Lord, the path of life!

"I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." Upon such words as these does my soul hang; they give a lightness to my heart, an ease and freeness to my spirits, which the world cannot give: my way is before the Lord, the dangers and difficulties are all seen by his eye, and he will teach me how to act when they occur.

"He satisfieth the longing soul, and filleth the hungry soul with goodness." God giveth us bread, but that is in the way of means: the ground is ploughed, the seed is sown, is reaped, passes from the barn to the mill, and undergoes a variety of operations, and through a variety of hands, before it is placed upon the table for food. But it is as much the gift of God, as if it came to us in that very form at first. Whose showers watered it? whose sun nourished it? who gave the seed power of vegetation, and whose care preserved it from the blade to the ear, from the ear to the full corn? Lord! make us thankful for daily bread.

"O fear the Lord, for there is no want to them that fear him." If it were not for such blessed words as these, I should greatly fear want; but I know he is the faithful God, and will supply all my wants: I have only to do his work, and proceed quietly in the path of duty. Read at the church; returned home very poorly, which calls for a greater exercise of faith.

"The word of the Lord is tried." My God, thou art faithful; my strength has been equal to the exertions of this day: my duties have been, preaching two sermons, three times reading prayers, a funeral, churching, and a christening. Major * * this morning came to church, and begged me to make use of a ten-pound note as long as I wished; I had but two shillings remaining, which I left this evening with a poor soldier, whose wife lay in of twins, which last sunday I baptized. My God, continue to help me to serve thee, and follow me this day and every day with thy blessing!

"Not unto us, O Lord, not unto us, but unto thy name be the praise:" for through thy great mercy I have been helped this day. Lord of the harvest, bless the seed that I have

attempted

attempted to sow, that the increase and the glory may be thine! Our kind friend, Mrs. Spencer, brought us this afternoon a present for our table: O that I may be faithful to my heavenly Father, for all these bounties.

"They that seek the Lord shall not want any good thing:" thou hast given me, O Lord, fresh grounds to trust thy testimonies; if I am faithful thou wilt provide.—Went to town, called on Dr. Benamor and Rev. Mr. Cecil; Mr. C. offered to make me his curate, or, if I would stay in England, procure me a very important and valuable one, namely, at Maidley, where the pious Fletcher has long been laboring. This strengthens my hands and hopes, that the Lord will find me employment for him, if I be obliged to relinquish my present *fixed* thoughts respecting India*.

"Quicken thou me in thy way." I am persuaded that I am in the Lord's way, and that I am about his work; but yet, if there be

* In a separate memorandum of occurrences at this period, Mr. Brown likewise mentions a similar offer having been made to him by the Rev. John Newton. With these honored friends he maintained an affectionate correspondence during their lives.—Vide letter of Mr. Cecil's, in the Appendix.

be no heart in me, alas! I can render only a lifeless service. Lord, give me life and spirit to study and preach thy gospel, and to fill up every day the character of a christian, as minister, husband, and friend!

"He first loved us." I cannot at all account for such great love, which is infinite, sovereign, unchangeable: but may I make him some returns; may I live and die loving him above all things!

"He will fulfil the desire of them that fear him." My desire is, that thou, O Lord, wilt follow the labors of this day with thy blessing. I preached both morning and evening: the congregations very large and serious. A gentleman after church kindly asked me to sleep at his house, not knowing I had a home provided here.

"Wait on the Lord." Lord, point out the way in which I am to go; I am now at a stand. Thou canst open a path through the seas for me; thou canst give me all the help, money, and comforts that I need. God, vouchsafe me patience to endure!

"Create in me a clean heart." I will fear nothing, if the Lord will give me a pure intention, and make me upright before him.

"While

"While I live I will lift up my hands in thy name." Lord, I am this day about thy work; I put my secular concerns into thy hands; I will lift up my hands in thy name, and trust thee for the morrow. Lord, help!

"O magnify the Lord with me." Received a most affectionate letter from my dear mother, with a pecuniary supply: now know I that the Lord heareth prayer; I turned my mind to his work, and he took care of my wants, and now can I go forward. O my soul, love and fear the Lord; trust him in times of difficulty, and magnify his blessed name.—Conversed with a gay young gentleman at his sick friend's; *he* will not receive the sacrament—to prevent obligations to serve God: this at least gave me a useful hint.

"Make thy face to shine upon thy servant." Without this, life will be a melancholy and gloomy path indeed! O that the Lord may shine upon every employment I engage in here below, and make it a comfort to me to be useful to mankind.

"Remove from me reproach and contempt." Lord, prosper my ways: many will mock if I fail in the execution of my purpose, as if it were I, and not Thou who art working by thy

thy servant: I look to Thee for success, and I desire to acknowledge and honor Thee the great spring of every good and holy action.

"Bless the Lord, O my soul." I am every hour receiving new mercies from the Lord, who gives me favor in the sight of my friends. Received a present of a piece of plate from * *! It is the Lord's doing, who can give water from a rock of flint, or silver from a miser's bag.

"Cast thy burden upon the Lord, and he shall sustain thee." When I leave myself and my concerns with God, I move light and free as air. Dined with Major * * and had laid before me a new prospect of sailing in a Danish Indiaman. Heaven, I trust, will clear the way, and if I go in a fortnight will give me strength to act firmly and faithfully to my God, my conscience, and my friends.

"He led them on safely, so that they feared not:" and thus does the Lord lead me on from day to day. I am in the midst of peace, plenty, safety, while I look unto him.

"Let thy mercies come also unto me." Lord, I feel I am every day poor and needy. I am now poorly in health; have mercy upon me, and be thou my health, security, and comfort:

comfort: besides Thee I have nothing for my trust to fix on; I rest in thy mercy, power, and providence.

"Forsake me not, O Lord!" If the Lord depart from me, what a wretch I should be. Moneyless, friendless, healthless, and helpless! Lord, help me to keep close to Thee in the way of duty, and then I will not fear the absence of any of thy blessings.

"For thy mercies sake lead me and guide me." I never had greater need than at present to pray these words; for none but the Lord can open my way through the trackless ocean. The prospect of going by the Danish Indiaman much increased, but how am I yet encompassed! The Lord however by one step more can make the matter perfectly easy and practicable; and that is, by inclining the Court of directors to assist me with an advance: but I cannot, I will not presume to mark out the line. I give it up totally into the Lord's hands, who works by means I least expect, and therefore is exalted in his own strength.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding."

Weak

Weak and feeble as the wind, which yields to every pressure; unstable as water. Trust in the Lord is the only refuge of stability and consolation I can now hang upon. Lord, undertake for me!

"When thou liest down thou shalt not be afraid, yea thou shalt lie down and thy sleep shall be sweet." Varied, wearied, and distracted as this day has been, I commit, for this night's peaceful rest, myself and my concerns into the hands of my heavenly father, and have hope in him.

"Thou art my portion, O Lord:" Thou art more to me than all my hopes; whether I be prosperous or not in the India affair; whether I live long, or die soon; be Thou my portion, and I shall be rich, safe, and happy!

"The Lord hath done great things for us, whereof we are glad:" great things hath he effected for me this day. The Court of directors have agreed to advance me three hundred guineas: this is the Lord's doing: I will praise Thee, for thou hast heard me! Prayerless as I am, yet He hath fulfilled my desires, though I have but faintly looked up.

"The

" The Lord hath been mindful of us; he will bless us." What He hath done, together with what he promises to do to such as commit their way unto him, is the anchor which keeps me from being driven and dashed to pieces against the rocks of sense and doubt.—Received at the India House 315 *l.* " It is the Lord's doing, and is marvellous in our eyes." Paid to Capt. D. the amount of our passage money.

" He will fulfil the desire of them that fear him." Lord, my desires are before thee, and my real wants are better known to thee than to myself. I will trust in Thee, and hope in thy help.

" Thou hast been my help, leave me not, neither forsake me, O God of my salvation." These words are the voice of my inmost soul, and vastly suitable to my present feelings. Through the goodness of God, I have this day discharged my debts, having paid up for our board and lodging. My God, supply my future wants as thou hast the past, and I will ascribe the glory unto thee, who alone canst help me.

" My God, in him will I trust." I find it difficult to be easy and tranquil while my affairs

are

are fluctuating and uncertain: however, what the Lord has done he can do again, and by his providence supply all my wants. Lord, help me to leave my cause with thee, and to quit anxiety about my situation; all my desire is before thee, I have nothing to fear from my cause being in thy hands: may my desire ever be upright before thee, and I will not fear its being fulfilled.

"Take heed, and be quiet; fear not, neither be faint-hearted." What the Lord did for Ahaz, he can do for me; he can cause my fears to vanish, and put quietness into my heart. Lord, help me, to be quiet, to do the business set before me, and to look unto thee for ability! "The Lord will perfect that which concerneth me;" this is my confidence and comfort.

"He that walketh uprightly walketh surely." Lord, this is my aim and desire; pardon my errors, and cause me to walk in a sure path. Rev. Mr. Simeon came, and with letters from both my Lloyds; it is too much! Lord, strengthen my heart!

"O send out thy light and thy truth; let them lead me." Lord, show me that I am in the

the right way, and I will leave my straits to thee, who orderest all things well.

" Behold I am with thee, and will keep thee in all places whither thou goest." This and the foregoing part of the chapter was read this morning, and commented on by Mr. Newton, who directed a word to me.

" Commit thy works unto the Lord, and thy thoughts shall be established." I aim to be upright before the Lord; for then I know I shall prosper and have peace.—Preached at Chelsea, for the last time in England, Sunday, 13th Nov. 1785, from Psalm iv. 6. Read in the afternoon; and returned to sup with Mr. Cecil.

20th Nov. 1785.—I must now look back, and trace the particular transactions of the past week, and raise a grateful Ebenezer to my almighty Father, and to the Son, and to the Holy Spirit of love and power: in that I have been led in a way that I knew not;—far better than my hopes; a way not of man's wisdom, but, as I trust, of the Lord. On Monday the 14th of November we left London, accompanied by our sister and the major: we parted with Mr. Simeon at the Tower, and

we reached Gravesend to tea. The fatigue and hurry of this day were very great, but the Lord strengthened my body and composed my mind; I looked unto him, and he helped me.

15th.—After breakfast, and while writing to my dear Houseman, who should again make his appearance but our friend Mr. Simeon! After dinner, I wrote to my two invaluable Lloyds: the rest of the day was spent in getting the cabin in order, &c. I was helped to part from my friends without yielding to a sigh or tear, cheerfully looking to my God for comfort.

19th, Saturday.—About three o'clock in the morning, the ship was begun to be unmoored. About eight o'clock, a violent gale came on and lasted several hours, in which time the ship drove from her anchor about a mile before another could be cast out to secure her: having looked up to my God, I slept secure and undisturbed amidst all the agitation and bustle of the night.

Sunday, 20th.—Being much recovered, in the evening sat up: my mind composed and cheerful; especially as I hope the Lord will make it appear, before we reach Bengal, that I am

I am his servant; and open my mouth to the souls in this ship. I find there was, during my absence, a disposition to have prayers read, only I, being sick, could not attend.

The day I came on board I engaged a black woman to wait on my wife; she has with her a fine sprightly boy about nine years old, named Mustapha; this boy waits on her; and as I wish to engage him for myself, I have begged him, and intend to instruct him.

After laying too a little to receive some stores and passengers from Deal, we parted with our pilot, and others not belonging to our ship, and lost sight of Albion's cliffs. I in haste dispatched letters to my family and friends. My mind was quite free and comforted; and I wish for a humble thankful heart, for that we have thus far been brought on our way in peace.

24th, Thursday.—The wind contrary. We had a fair view of the coast of Cornwall. I climbed as high as I could, and cast a last look at Lizard Point, the extreme south land of England. Here I again solemnly committed my friends, the church of Christ, and my country, to the Lord my preserver. I begged a blessing for—dear Lloyds, Simeon, and

Houseman, with other faithful ministers of the New Testament, and all that appertain to them; that the Lord may indeed bless them, and hear our united prayers, that our souls may be purified through the blood of the Lamb of God, and we accepted in him: so that we may once more meet for ever before the throne of glory, and together adore our Saviour, the ever blessed Emmanuel.

Six o'clock.—There is now, while I am writing, an alarm of fire in the forepart of the ship; my wife sits by me and knows it not. I commit us into the omnipotent arms of our Lord; may he receive us, his helpless children, and give us the security of his peace and spirit. Calm and composed I await the issue. Neither the fire nor the water can touch us till our Lord commission them.

Dec. 7th.—Unable to use my pen before to-day, I have to look back, and trace the Lord's goodness to us for thirteen days past. The fire in the forecastle was soon, through providential mercy, extinguished. On the 27th, Sunday, the captain wished for prayers, but it blew too hard, had I been capable of reading them. At midnight it was very tempestuous; a heavy shower of hail and lightning

lightning fell upon us; the main-topmast was struck and set on fire. It is impossible to describe the consternation of the whole ship. All called out for lights! lights! A passenger recollected our lamp; and came in, and, without any ceremony, cut it down and carried it off. As soon as lights were procured, the captain ordered a seaman to return my lamp, which I had never expected to see again. The chief mate's big voice resounded from one end of the ship to the other; his spirit and activity were surprising, but his horrid execrations added terror to the tremendous scene. My wife was a good deal alarmed, for which I chid her a little. I knew we were in the hands of the Lord, and not in the hands of man.

4th Nov. Sunday.—The wind was high and contrary. A motion was again made for prayers, but it was next to impossible, the weather was so tempestuous.

5th, Monday.—I awoke with joy on the recollection that this is the first Monday in the month, when our friends will meet and plead with the Lord for us and poor Indians. I pray that the Lord may meet them, and make them strong in faith and mighty in prayer.

In the evening, as my wife was in a slumber, the black girl sitting by her side, a sudden sea struck immediately under the port of our cabin, which dashed in the window and broke it, and then diffused itself over every part of the cabin to the very top beams. The water stood five inches in the bottom of the cabin, and there was no vent to let it out. I was sitting by the fire in the great cabin, and ran to assist. The black girl was completely bathed, as she was in the very place where the sea struck. My wife was less alarmed than could be expected. I felt much dispirited, for my apprehensions on her account were most pressing and painful.

7th Dec.—I have just been able to take the outlines of what has happened to us. We have been preserved from many dangers, and comforted with many mercies. My wife feels comfortable and has charming spirits, and has taken less cold than could have been expected. I believe no one in the ship has suffered nearly so much from sickness as myself. The Lord knows what is good for me; I do not. For three days and nights I suffered excruciating pain with heartburn and colic; which expended my strength, and reduced me more rapidly than

than all the sickness I had endured. For six days I was without the least nourishment; whatever was taken, the stomach threw off by acid. The ship-surgeon was very kind and attentive; but every remedy failed to restore a proper tone. I still retained my resolution, and fainted not in my mind. I looked not behind me, nor wished to return.

10th Dec. Saturday.—To-day I employ myself in preparation against to-morrow, that, if the Lord will, I may call upon his name publicly. May he give me a spirit of prayer, and open my unworthy lips to speak a word of conviction to this people.

Sunday, 11th Dec.—I arose this morning with a joyful prospect of engaging in the Lord's service; but as the ship was in great disorder all the day, owing to a rough sea and bad weather, all my intentions of praying and preaching were frustrated.

Began this evening a section of Quesnell's Reflections on the New Testament, and intend to continue them for our cabin exercise every morning and evening.

12th Dec. Monday.—Soon after midnight, a very violent squall came on, and rent the

main-sail into a thousand pieces. All in the ship were somewhat alarmed. I committed our souls and bodies into the hands of our faithful Lord, and endeavoured to compose myself to sleep; but my wife's fears kept her awake and restless, and deprived us both of all repose.

13th, Tuesday.—We have spent a month, this day, on the face of the deep; and have many mercies to record, and daily new encouragements to live by faith upon the promises of our Saviour, who will not disappoint our confidence in his love and power. Blessed be his name—my dear wife is no worse, but something better. Read some valuable portions in Quesnell, as usual: his reflections on Matthew ii. ver. 23, just answered my doubts respecting unfaithfulness—"Let us learn to conceal ourselves, and to keep silence, till our time to act and speak is come."

15th Dec. Thursday.—We had a religious conversation after supper in the great cabin, from which I could easily gather the sentiments of the party. Mrs. G. begged prayers and a sermon next sunday, which was seconded by the captain and others. If the weather permit, the ship's company are to attend the quarter-

quarter-deck; if not very bad, I am to read to the cabin passengers in the great cabin; and if very bad weather, the idea to be entirely dropped. Lord, make me willing and wise to do thy will.

18th Dec. Sunday.—The wind blowing briskly in our favor, the whole ship's company were engaged in repairing the damage of the sails, &c.; and I was again put off with a promise of a hearing at a more convenient season! I evidenced my wish to attend to my office of the ministry; and have been blessed in my own soul, and comforted with meditations on the precious gospel. My dear wife dined this day at table, and sat up the whole day, and appears surprisingly altered for the better. The Lord bless and keep us both, and make us humble and thankful.

Christmas-day.—Rose in good spirits. The Canary islands in view. I prepared myself, in full confidence of preaching in the name of Jesus Christ, to the precious souls in this ship. The passengers and others dressed, expecting to attend the quarter-deck; but, alas! our hopes perished. The captain remained in surly mood, and took not the least notice of his promise. I endeavoured to conduct myself gravely

gravely cheerful, and with that peace which arises from a good conscience. My wife and I kept our Christmas with a psalm, our bible, and prayer. I hear Mr. ——— remonstrated with the captain; and fresh promises were renewed.

26th Dec.—This day was observed, the captain said, instead of christmas-day. His table was well covered with goose, turkey, chicken, ham, green-pease, &c. &c. It yielded no joy to me. Nay, I had determined against being cheerful, since no one would rejoice with me on *my* christmas-day. Kept much upon deck, and viewed the wonderful works of God. The sea very high, and perpetually squally.

28th.—A calm; sea smooth as glass; a distant prospect of the Peak of Teneriffe. Dried twenty bibles, which had been damaged by the salt water. In consequence of being asked formally by the captain for a sermon on new-year's day, I bent my mind to the subject.

1786. 1st Jan.—Almost sick all the morning, from the excess of motion. Not a syllable about the service of my God! My mind has been filled and strengthened with a deeper impression

impression than usual of the worth of the soul. Immortality, Christ crucified, eternity, are the glorious realities that constitute my happiness. I sung, with joy, the praises of my Redeemer, along with my wife, who knows and loves him.

10th Jan.—A review of the last nine days affords me a mixture of comfort and grief. My comfort flows from the sovereign mercy of God, who is wonderful in goodness; which, as it surpasses all human goodness, in every point of view, so it surpasses the human understanding.—Nothing remarkable of events.—Applied regularly to the Moors grammar.

Jan. 16th.—On clearing out of Port Praya bay, our escape from immediate shipwreck on the rocks was wonderful and providential, and deserves to be recorded among the chief mercies of our life. The apprehensions of the captain and officers drove them almost to rage and madness. May mercy drive me to humility, gratitude, and dependence.

Jan. 17th.—The carpenter altered our cabin. The three following days of dead calm, busied myself in making further alterations and improvements; also at work in putting away and arranging our stores of fruit, and various supplies,

supplies, from St. Jago. On friday, took tea on the quarter-deck; my wife assisted at a dance, from which may be judged how well she is.

Jan. 22d.—For the first time, we had prayers and a sermon. The psalm for the day is remarkable. Every person behaved with the greatest respect and decorum. May the Lord make his own word effectual!

25th.—Last night, near twelve o'clock, we were alarmed with a bustle on deck, and presently it was resounded, "A man overboard!" I got up. Such was the consternation, that it was near fifteen minutes before a boat could be got out. The ship was making no way at all, but the night was very dark. The boat returned without the man, after an absence of about half an hour: they could not even see the timbers that were thrown out on the first alarm. The man was a lascar, named Kitchiel, the best black seaman on board; he had often attracted my attention, and caused my admiration, by his agility and expertness. He could swim well; but what can art do when death receives his commission? Lord, let me see my security in thee, and my danger in every other refuge!

Feb. 13th.

Feb. 13th.—The 13th of February, 1785, gave birth to this voyage, and the most remarkable revolution of my life. I adore, with humble confidence and awe, that wonderful Providence, which has led me through unknown ways for the last twelve months.—Though I continue the child of uncertainty, as to human providence, the Lord knoweth my ways and my end. I trust myself to his mercy and guidance. I see his hand. He hath taken from me sickness, and given me health; and hath supplied my temporal wants, so that I do not find myself distressed, or dependent on any person about me. I am free to fill up my time in such a way as appears to me most useful and important. Besides, he has taken from me the idols of my heart, my Cambridge friends; and given me one of his own dear children for a wife, and hath added the blessing of a son. May a review of these circumstances, with others of the Lord's ordering, bow my inmost soul before him, and cause me to devote life, health, talents, time, wife and child, friends, and all I have or may have, to the exaltation of my great Emmanuel.

This evening, by a moon-light retirement, I had the pleasure of pouring out my heart unto the Lord, and renewing my covenant

vow

vow to be his, in opposition to self, satan, and the world; I pleaded for blessings upon my friends in England, by name, before the Lord. What dispositions, what heavenly affections, can the Lord the Spirit work in the hearts of the children of men!

19th, Sunday.—It blew fresh in the morning; nevertheless we had prayers, and I endeavoured to preach the gospel from 1st Cor. chap. ix. ver. 16, and seemed to gain their attention more than usual. The good Lord prosper it with his blessing!

25th.—The evening of this day was remarkable for a debate, in which my sentiments respecting song-singing, drinking to excess, &c. were brought to the test.

After my glass of claret, I declined taking more; when the captain *forcibly* urged me, and would have taken my glass and filled it; but, with a determined air, I told him, he might attempt as easily to shake Gibraltar as to *shake me* from my purpose. It was replied, "Then you must sing." I told them, I considered it as inconsistent with my character, and I could not oblige them by a violation of my judgment. This was followed by arguments on the necessity of being good company,

pany, of the innocency of festivity, and the argument *ad hominem*. The captain observed, that we ought to accommodate ourselves to the spirit of the company we sit down with, and that it was only good-breeding, and harmless to do so. I replied, that I was a great advocate for liberty; that I gave large scope to others to follow their own judgments, and that I valued myself upon this prerogative of man; I had opinions that I could not part with to oblige any company whatever; that a man must be dastardly and unprincipled, who would, to please others, act contrary to his judgment, and thus give up the most precious right of human nature. That respecting the innocency of table-singing, I would not hesitate to affirm, that some songs were really criminal, and by no rules of morality in the world to be justified; and that to me all seemed improper and inconsistent. I added, that it was contrary to good sense, as well as good breeding, and all the laws of freedom, to press a person after such a declaration; and that I did not doubt but the present company, every one of them, would have as contemptible an opinion of me as I deserved, should I comply and give up my opinion; and concluded by answering to the captain's argument, saying, that

that I did not believe it would give him any satisfaction to hurt my feelings, but that I should disoblige him by granting what they had asked. To this the captain made a short and proper answer—that I should never more be pressed to do any thing disagreeable, or contrary to my judgment, as long as I was in his ship.

Mr. D. next charged obstinacy upon all who refuse compliance in such respects. I made a distinction between obstinacy and principle, and he appeared satisfied. A man is obstinate who will sing ten times to oblige himself, and refuses when he is intreated, and has not good reasons to offer for such refusal.

Mrs. G. reddened, and could not conceal the ebullition of passion excited by my serious harangue. She affirmed, that she knew a clergyman, "the best of men," whose respectable character none need blush to copy, that would sing a lively or jolly song, and think no harm.

I objected to any man's opinion or conduct being a proper rule of action for me; and that there were clergymen capable of doing things that debased their character, and sunk them beneath their dignity.

She

She made another pass at me before she desisted; such as, "People will never think worse of you for singing a cheerful song, and being gay a little." I answered, that my aim was not the opinion of others; that I was above praise or dispraise, for I did not act by such a standard; but referred my conduct to a higher law than the law of reputation.

The conversation ended very amicably, and in my complete enfranchisement.

Feb. 26.—This day I had the unspeakable pleasure of dedicating my child to the Lord by baptism. My wife was remarkably affected with the service, and wept all the time. The attendants and sponsors behaved with attention and civility to us, and testified much satisfaction on the occasion.

Feb. 27.—Captain D. told us a remarkable story of the Malays. While he was trading at Rhea, the master of the next house to him being upon a voyage, his wife proved unfaithful. Information of this was communicated by a slave, to the chiefs throughout the island. Their houses are close by the water-side, so that they always travel by water. A very little time after the notice was given, three or four hundred canoes appeared on the

water, making towards Captain D—'s house; he knew not their business, and feared for his life. He armed his servants and himself, and fastened his doors; but when he perceived they came on a visit to his neighbour, he opened his doors: and relates the following particulars.

As adultery is death without mercy, the adulterers often by opium, or the like, work themselves up to madness, and having armed themselves, issue forth and destroy as many as they can. This the Malays seemed to fear, as the adulterer defended himself against a multitude for two hours, before they expelled him the house; about a dozen entered at once in search of the offender, and upon the least appearance of him hurried out again, full of terror and anxiety.

At length having succeeded by piercing him a few times with their lances, he came forth and surrendered. He was immediately surrounded; and every man present made a small incision with their lances, and so cut his flesh that before he died there was no part of his body for two inches together, which was not mangled in the most horrid manner.

The

The woman escaped, and fled to the king, threw herself down at his feet and proclaimed herself his slave; (which is the custom of the country, and generally protects them) but in this instance the king could effect nothing; his protection could not screen her from punishment. The friends of the dead man demanded her life; and the people would not suffer his body to be buried till she also was delivered up to justice. The body lay three days exposed before the door, and was only removed when his accomplice had suffered death by strangling.

The Malays are famous for gaming: they will stake their property, even to the clothing on their backs, and their children and themselves for slaves, either for a certain time or for life, in proportion to the amount of the sum risked for them. They run a Muc, as they call it; that is, when they are driven to great distress, they become sullen, chew opium, and when they have wrought themselves into a ferment of madness strip, and armed with a dagger in each hand, issue forth into the street, and like a mad dog run in a direct line, and kill every man they meet; they only strike what is before them, and never repeat the blow. The people arm immediately,

and dispatch them as soon as they can; but sometimes not before they have taken three or four lives.

The language of the Malays is sweeter and softer than the Italian; their religion that of Mahomet.

28th Feb.—On the 1st of this month my child was born; on the 26th he was baptized and his mother was churched; and now, at the conclusion of the month, they are both in perfect health. I consider their case upon the whole as singular and remarkable for the Lord's providential care and goodness, as any that ever was recorded.

March 2d.—Continued to apply diligently to Moor's. The weather so cold these two days that I have feared a return of my old companion, the ague.

9th.—Saw land; contrary winds obliged us to put out to sea again. Read Ossian and Cowper with Lieut. Whiteman.

10th.—No probability of reaching the Cape, as we expected. Walked the deck, and pursued the following train of thought.

March 10th.—The Wish.—To have the information I have derived from books, conversation,

versation, and reflection, methodized and arranged; so that I may refer, or add to it with precision at pleasure.

1st. Divine knowledge. The necessary branches; what is derived from preaching, experience, and books.

2d. Philosophy. Its branches; the popular and necessary parts. Life is too short to waste in pursuing the dulce beyond certain limits; chemistry, history, metaphysics.

REMARKS FROM CONVERSATION.

Captain D. It is peculiar to the Chinese to dislike and ascribe imperfection to the number one; *e. g.* they will buy two watches, when they will not buy one.

Within soundings the water of the ocean is very green; out at sea very blue. The providence of God is kind to seamen; should fogs or ignorance prevent their discovering land, the *color* of the sea is a sufficient index.

Lieutenant W. Mr. W. spent some months on the coast of Africa; but disliking the dreadful effects the climate produced on his companions, he went in a slave-trading vessel to the West Indies.

The master, on shore appeared affable, courteous, and humane;—but on board how changed!

A poor negro woman, with twins six months old, were part of his cargo. The children happened to disturb the wretch by their innocent cries; a trader coming on board from another vessel, he made him a present of the babes! The mother's agonizing cries might have pierced the heart of any but a slave-trader. The disconsolate creature would have finished her mortal sufferings by suicide, but a guard over her prevented.

In the evening endeavoured to answer some objections Lieut. W. brought against the christian scheme. God's *sovereignty* puts aside human merit, as in the case of Jacob and of the Israelites. And God's *mercy* renders man inexcusable, by proclaiming, "Ask and ye shall receive," &c. "If any man lack wisdom," &c. God proceeds in his conduct upon the maxim of Sovereignty. He will do thus and thus because it is his pleasure. "And shall not the King or Judge of all the earth do right?" The foundation of the maxim is the *freedom* of mercy; to the glory of God, exclusive of all merit in man.

11th, Saturday.—Man is fallen. Whence? From the image of his Maker. God is truth. His understanding is entirely free from error.

Order,

Order, harmony, and holiness, or moral rectitude, are visible in his image. Man, losing the image of his Maker, has lost his conformity to truth. His understanding became the seat of error: he naturally therefore forms wrong notions of the nature and perfections of God; of the malignity of sin; of his duty to his Creator and his fellow creatures; of this world, and the world to come; until he is enlightened by the Scriptures, and by them rectifies his judgment.

Regulated my books, &c. and spent an agreeable evening in reading Dr. Young to my wife.

12th, Sunday.—A fine smooth sea, and a fair wind. Every thing around us invites us to remember the Lord our Maker. But, "there is no heart in them for God!" their eyes are blinded, and none but the Son of David can open them: Lord, open them!

Second view of man's fall.—Man in his original perfection, his judgment the source of right affections and actions, directed his passions, like so many streams, to flow only toward his Maker, or in the channels appointed by him; their course was smooth, quick, and constant. His understanding perverted, and

disordered; his passions, like so many rivers that, bent from their channels, overflow and deluge a fair country, no longer moving to and for God, burst impetuous from their destined course; and sink in ruin the glory of the creation. Hence man, dishonoured and undone by his passions, becomes exposed to shame, remorse, bitterness and death!

March 15.—It would be interesting to collect, in half a dozen sentences, the most remarkable passages in men's lives, with their views of another world, and exits. Subjects for these comments, Rousseau, Bolingbroke, Hume, (compare Hooker) Swift, Clive, Lee, contra the happy deaths of holy believers.

FROM CONVERSATION.

Lieutenant W.—The manner of securing slaves on board vessels for the West Indies. Legs being chained together, there is a ring of iron fixed in the centre of the leg-chain; through which another chain (the length of the ship) is thread. A number of slaves thus thread together, the two ends secured, they have a contrivance by which they can hoist them up all at once, with their legs on the upper deck, and so render them perfectly defenceless. The poor creatures have an idea that they are going

going to be eaten, and hence some grow desperate; for which they have a neckchain, so that neck and feet being completely shackled they cannot move.

Captain D.—The Chinese require life for life; though a man kill another through accident only. This holds good only of foreigners killing a Chinese. They had the gunner of a ship strangled because one of the stoppers, being accidently left in a gun, on its being discharged killed a Chinese. Fines are the most common punishment among the Chinese for themselves; and murder may be bought off as well as inferior crimes.

All Europeans trading with the Chinese must have respondentiary merchants. What policy!

The Dutch is the only nation that trade with the Japanese. Before they will trade with them they oblige them to take an oath that they are not Christians—but Dutchmen. The Jesuits gave them this aversion to Christianity. They take away the rigging and helm of the ship that is suffered to trade, and restore them only when the ship is honorably cleared at their custom-house. What caution!

30th.—Becalmed. Run over the Pupil of Pleasure; and think I can find better maxims than

than Lord Chesterfield's. Imprimis—Have a serious exterior, a modest assurance. Study command of temper and countenance. Dissemble resentment. Judge of other men by your own feelings. Be upon your guard; throw others off theirs. Study the foibles and passions of both sexes: flatter the vanity of all. Flexibility of manners commendable. Sooth all, please all, conquer all—be every thing to every body.

"Destruction and misery are in their ways, and the way of peace they have not known."

"O my soul, come not thou into their secret. Unto their assembly, mine honor, be not thou united!"

April 1st.—Had a very long and particular conversation with Lieut. W. He appears desirous of being informed of the Christian scheme. Our subjects were, the use of the law; the nature of the Old Testament dispensation; the doctrines of free grace, as favorable to morality, and suitable to the misery of man. May the Lord make an effectual impression on his heart.

Sunday, 2d.—Had the happiness of continuing my discourse on the prejudices against the Gospel. More serious conversation with the Lieutenant.

3d,

3d, Monday.—Reading miscellaneous. In the evening retired and attempted to join my dearest brethren in the faith, at Cambridge. May the incence offered in the name of our common Lord be effectual to obtain blessings for us and the Indians!

8th, Saturday.—Busy all the week in our little cabin. Applied steadily to Moor's.—This evening more serious conversation with Mr. W. The Captain pleaded for the sin of fornication, and appealed to me. I told him that the Scripture verdict excluded all fornicators from the kingdom of Heaven; and left him to judge himself.

9th, Sunday.—Too much wind for Divine service. I was happy in compiling some prayers to be used when circumstances might render me unfit for spontaneous devotions. I hope to find the Lord with me in the use of them. Mr. W. more disposed to religious conversation. Gave him my sermon on Matt. v. 20. on the defects of the personal righteousness of the Scribes and Pharisees, and declaring the righteousness of God. These subjects, with a comment, made our Sunday evening very interesting and comfortable.

Tuesday, 11th.—Lieut. W. requested me to go over the Irish debates with him. In this

this I thought proper to comply, since he suffered me to indulge my religious taste so often.

16th, Sunday.—A delightful morning. After preparing for church, the wind sprang up, and I was disappointed. Read Saurin, on the grief of the righteous for the misconduct of the wicked. Had a serious conversation with Mr. W. on the miracles.

22d, Saturday.—Finished the debates this week. Read with Mr. W., Sheridan's Gleam of Comfort. In the course of the last week the following thoughts have pressed much on my mind; I am convinced they are just:—The contents of the Bible are very imperfectly known to the majority of those called Christians. The plan and harmony of it scarcely known at all. Mr. W., for instance, totally ignorant of the history of Jesus Christ. Inference: A teacher cannot be too simple in opening the Scriptures. Deal with men, ignorant men, as with ignorant children, be plain, be historical.

It is common to look upon repentance as easy and efficacious: but do men who talk so freely seek repentance? No. Their repentance is but a name to lessen the demerit of sin, and

to

to extenuate or excuse it to themselves as constitutional, natural, unavoidable;—and therefore not criminal or punishable.

On contrasting the practice of duelling with Reason and Scripture, Reason rejects the idea; Christianity abhors it. Reason can only admit it when *blinded* by custom and passion. The Bible breathes forgiveness and love; not a word like "the satisfaction of a gentleman." For my part I would sooner be assassinated, or perish by the hand of those who butcher for hire, than be decently run through the body; or shot through the head; and thereby have the honor and satisfaction of dying by the hands of that imaginary being called a Gentleman. O man, more bloody than the tyger, or the bear, and far far beneath them; not only to destroy thine own species, but perhaps thy countryman, thy neighbour, thy accomplished associate;—and that only for the *appearance* of injury. The fiercest monsters blush for thee, and shew themselves less savage, less barbarous.

Read in the evening Saurin on the vanity of attempting to oppose God. Mr. W. paid great attention: a comfortable opportunity at the throne of grace.

Saturday,

Saturday, 29th.—Had some serious conversation with Mr. W. during the last five days. May the Lord give me fruit in him!

April 30th, Sunday.—A most charming day. I preached from Romans xii. 2. I felt great weakness, under a deep sense of my unworthiness; but the Lord strengthened me to speak boldly in his cause. I gained their attention; may the Lord open their hearts! Evening, pursued the subject.

May 1st, Monday.—May I this day begin anew, with renewed strength to serve the Lord. We are now in the trade wind; and all our outward circumstances are replete with blessings from above: health, serenity, and peace are mine. To-day our friends assemble to intreat fresh mercies for us and India. May my heart be found in unison to ascend in fervent prayer with my dearest brethren.

3d, Wednesday.—About four o'clock this morning we passed a ship, French, as we thought; but through neglect and a bad look-out in both ships, both had like to have perished. She came so near our lee-bow, that a person might have jumped aboard; she was not above a ship's length distance from us, when our danger was perceived. One turn of

of the helm prevented our finding a watry grave in a few minutes. May the deliverance teach me to be always ready, and never to presume to fall asleep but in the arms of a reconciled God.

7th, Sunday.—The weather being squally and unsettled we have no church. Mourned for the infidelity of mankind. While pride on the one hand, revolts at the doctrine of eternal punishment, and says sin cannot be such a mighty evil, and therefore it is unjust to suppose God will punish it so dreadfully; infidelity on the other, cannot comprehend why God, who is almighty, could not save man without a Redeemer; and why the Son of God must be the sacrifice. Our Lord answered pride and unbelief by asking question for question; I imitate him in inquiring—

First. Have you a full and complete conviction of the Bible being false, and consequently of the imposture of Moses and Jesus Christ? Then bring forth your arguments in form, and set our judgments right, and free the world from imposition and lies.

Secondly. Have you conviction of the divine authenticity of scripture, and will you not submit to the voice of the Almighty? Then you

you are proud and contemptuous. Ah reason, how depraved! Receive me as a disciple of revelation. If I am mistaken, set me right; or at least, if you pity me, do not revile my sincerity. If I mix the gospel with fancies of my own, and preach not the pure word of God, shew me my error that I may retract. I wish to be the minister of scripture and truth. I am not to bless whom God has not blessed, nor to curse whom God has not cursed.

8th, Monday.—This morning a large shark was caught. Mr. Amos, passenger for Madras, as he ran across the deck, it being wet and slippery, fell down and fractured his arm. We were much struck at this calamity; and I could not help commending myself and family to the Keeper of Israel, who alone can preserve us safe and sound.

9th.—Mr. Amos's left arm was taken off near the shoulder!

13th, Saturday.—At half past nine, p.m. a sudden squall carried away the fore-topmast and rigging, in something less than half a minute from the commencement of the squall: much rain, lightning, and some thunder. In about

about five minutes all was calm, and continued so most of the night. I was upon deck; and never was witness to such rapid changes of weather; fine, then furious, then calm, in the space of five minutes.

14th, Sunday.—About eight o'clock, a. m. another squall, with rain. There is no possibility, from the rain, of having church service. —O Lord, deliver me from the lips of liars, and from the tongue of the deceitful; preserve also in truth my lips and my tongue.

17th, Wednesday.—Got the fore-topmast up again. Reading confined to Cook and Bishop Newton. Evening conversations with Mr. W. upon the attributes of God, the immortality of the soul, &c.

18th, Thursday.—Looked into Doddridge de Animi immortalitate and de Satano. Satisfied. How true, what Bishop Newton infers from the character of Balaam, that every man is a compound of contradiction and inconsistencies, more or less. Probatum est de me!

19th, Friday.—Found by observation, that we were far to the westward of the island of Ceylon. It is a mercy we did not stand on,

and strike upon the Maldives, and be dashed to pieces. It is no small mercy that, in general, in these seas, the terrible squalls give evident tokens of their approach by a most tremendous blackness, and remarkable appearance long before they come on.

21st.—A precious sabbath lost; no divine service! Lord, deliver me from a barren, useless situation, and make thy word acceptable to those to whom I bear it. Mr. W. not in temper for a sermon; read Newton.

22d, Monday.—Made the south-west part of Ceylon; had a very fine view of Haycock-hill and Point de Galle harbour, where three ships were at anchor. Prepared a letter for Rev. Mr. Swartz, at Madras. The shore, along which we are at this moment sailing, appears beautifully wild, luxurious, and romantic. Lord! send among the poor natives thy light and thy truth *!

23d, Tuesday.

* Twenty-six years after this prayer had been offered up, he received, on his death-bed, with tears of joy, the intelligence of the remarkable countenance of Government, which the exertions of the British and Foreign Bible Society had received at Ceylon, for disseminating those blessings which with Christian philanthropy he had wished to the inhabitants as he sailed along their coast.

23d, Tuesday.—Continued Bishop Newton. A fine brisk gale along shore. This part (*i. e.* the south-east) not so luxurious as that we saw yesterday. This evening, opposite Friars-hood, saw two remarkably high trees: saw the Chinese pole-leapers amusement.

24th.—This day not a breath of air, sultry hot; a dead dead calm. Reading, Newton on Egypt; diligent at copying the Moors. Bent on making out a register of the remarkable kindnesses of my friends in England.

25th.—In the morning off Tranquebar, sailing along coast with fair brisk land-wind, and current in favor. Finished Egypt. Let me never despair what the Lord can do, after seeing what he did in Egypt for 'the called,' his people.

26th.—Off Pondicherry. Reading, Bishop Newton's two last dissertations; also Thibet.

27th, Saturday.—Came to anchor at eight o'clock abreast of the fort, Madras Roads. Sent by Lieutenant W. my letters for Tranquebar and Mr. Swartz.

The Valentine, for China, reached this the 27th, and brought the afflicting news of the loss of the Halsewell. Alas, how blind is man!

I wished to have sailed in that ship in preference to all others, and actually applied to Captain Peirce, through our dear friends Mr. and Mrs. Lacam; who, if they came in her, (as was determined, could they finish their affairs in England soon enough) must be lost; but, as I hope, are saved through the might of the providence of God.

Let us be content, with St. Peter, to be well assured that the hidden things of the providence of God we shall know hereafter. Our defect in foreknowledge is more than amply provided for in the knowledge, wisdom, and goodness of God. O that I may hang upon him as a son on his father, and forget my cares and dangers in the abiding consciousness of his ever watchful protection.

The 27th was so chequered with good and evil, and fraught with such a variety of pleasure and pain, as I scarce ever remember to have experienced in one day; the objects being so strange, and the circumstances and anxieties so various. To see my poor brethren of the human race so apparently wretched, and so literally bare, greatly affected me. And no sight ever more surprised me than those almost amphibious creatures, the watermen, floating on their catamarans, or tree from the woods, being

being simply three planks lashed together; and I was curiously amused at the motley appearance of the Dubashes, or native agents, whom, till I observed their whiskers, I took for women, by their long white gowns, which fitted with close bodies, and reached down to their feet, exactly like those of our European ladies.

Mr. M. came on board in the evening, and prepared to leave us, having obtained an appointment in the fort. To part with him under obligations, and upon the terms we had been in for some time, greatly affected me. I entreated the Lord to help me; and wrote a letter to Mr. W. to request he would congratulate and thank him most heartily in my name, lest no occasion should fall to me to do it as I wished. While my wife and I were consulting in the cabin, he came in for a little refreshment and to take his leave, which he did most affectionately and with tears. This removed a great load off my mind, and gave me all the sweet enjoyment of reconciliation. How exalted, then, is that joy which arises from a reconciled God and father in Christ Jesus!

29th.—What a word of worth and importance is this, "Be ye also ready." Most

suitable to man in every stage and every state. The death of ——, and the loss of the Halsewell, strongly enforce this advice.

Give me favour, O Lord, in the eyes of those whom I am about to visit, and fill my heart with the love of thy name; and give me a mouth and utterance, that I may speak effectually the acceptable word of the Lord.

31st.—Continued writing Moors. The day remarkably hot. In the evening the thermometer fell two degrees in an instant, and we were regaled with a few drops of rain and a strong breeze, which lasted a few hours and then died away again: we expected and prepared for a squall; the lightning was tremendous.

June 1st.—Fine cool day; off Ganjam. Continued at the Moors. Many mercies attend us daily. O that we may love the Lord, and cleave closer to him in faith daily.

2d, Friday.—Passed, in the night, Juggurnaut, and by seven in the morning came to an anchor in Balasore Roads. Packed up. Thermometer at 90. No pilot. By some of our company going by boat to Injelee, I forward my letters to Calcutta.

5th June,

5th June, Monday.—From the mouths of the Ganges I forget not to call upon the Lord with my feeble voice, in unison with our dear praying friends in England. May our God prosper us, and make our way clear before us. We are just entering into a land of strangers; our hope is in the Lord, whose is the silver and the gold, and who giveth favor before men. Lord, I am thy messenger. I go; prepare thou my way before me, and give me good success: may light and truth go with me, and find their way into the heart of many now dark and deceived. The appearance of a sail threw the ship into a tumult of joy. About seven in the morning we weighed, and discovered our supposed pilot to be but a country ship! O thou great Pilot of the church, bring shortly thy people through the waves of this troublesome world, into the haven of eternal rest. May I never venture to pilot myself, for the shoals and sands are on every side; but may my reason and actions move only under the direction of my all-wise Redeemer. Confidence in the wisdom and goodness of God cannot rise too high; it is presumption only to undervalue them.

6th, Tuesday.—The pilot came on board, to our great joy. A fine breeze brought us

up to the mouth of the river, where we anchored in the evening.

7th, Wednesday.—Hauled up again by four o'clock this morning, and by eleven again let go the anchor off Culpee. We had grateful sights of green jungle, &c. One step more, and we hope to see Calcutta. May the Lord give us his blessing, and prosper our way, and make its end better than its beginning. Mine eyes look unto thee, O Lord!

8th.—From Culpee to Calcutta, delightful sailing. Two kind letters from Calcutta; one from the Rev. Mr. Owen, another from Mr. Chambers, reached me on ship-board. At six o'clock, landed with my dear family at the Orphan House.

My prayers are answered!

11th.—Spent the day with Mr. Grant and Mr. Chambers at their Bungalo, and received much delight from their company. The visit was, I hope, blessed. Received Capt. Wm. Kirkpatrick's letter, informing me of my appointment to be chaplain to the 6th battalion. From whom have I received this — even from thee, O Lord, whose I am and whom I serve. Whatsoever is thy will concerning me, be it done. Make me faithful, and keep me

me so; make me wise and humble, to know and do thy will.

18th, Sunday.—I this day entered upon my solemn charge, as chaplain of this foundation, the Military Orphan establishment. May these souls committed to my care, be led to a saving knowledge of the Lord Jesus, and be instructed in all right things, to the praise and glory of God. O Lord, my joy will be to see them trained in the way they should go; but give them thy Spirit, which alone can direct and keep them in right paths.

July 10th, 1786.—I have been variously employed; how, will best appear from the arrangement of my correspondence. I am setting my house and affairs in order. Lord, help me to set my heart also to prepare to meet my God. Began my efforts for a mission about this time.

Dec. 3d.—Devoted much of this day to Bengalee. I hope the Lord will enable me to acquire this language, in order that I may translate the scriptures of truth for the poor benighted heathen of this land.

Jan. 1787.—My anxiety and grief for the mission still continue strong upon my mind. Nothing remains for me but prayer to the Lord, that he will please to raise up men, whose

whose zeal shall never abate of its fervor, and whose exertions shall be unwearied in carrying on so great a work. I hope I may be permitted to say thus much—that I feel disposed to labor wheresoever the Lord shall open a door of utterance. My chief delight is to meditate on, and preach, the unsearchable riches of Christ; and I would this were my only employ, but that the wish is selfish, and shews me to be too fond of happy moments. I think I am now where God would have me to be; and may I be found faithful in his service!

March, 1787.—O Lord, I beseech thee, give me just and clear apprehensions of those things which thou hast plainly revealed; and what I apprehend aright of my Redeemer, and of the world to come, may my faith receive with thankfulness. My soul thirsteth after a better country, where the inhabitants follow righteousness, peace, and love; and where Jesus walketh in the midst, conversing as a friend, face to face. *The company of heaven* is a most delightful meditation! My loveliest friends will there appear in perfect beauty, and the Redeemer himself in the midst, the King of Glory! O my Saviour, what earthly prince can do thus for his best friends? Thou art worthy of all my love,

talents, strength and time. Lord, help me to devote all these fully to thee alone!

1789, Jan. 1st.—Much discouraged at the poor prospect of success in my labours in the ministry. Mr. Lacam said, "Remember Lot; he had not five companions in the way of righteousness." O Lord, add to our number, and increase our faith, and leave not thyself without witness in this land. If I live to yet the beginning of another year, may I behold a more promising harvest. I never had more need of observation, calmness, resolution, and grace, to direct my steps. The Lord is my helper, and I have no other. I have often experienced his sufficiency. Lord, enable me yet to trust thee, and I will not be afraid.

4th.—O for the spirit of a Brainard, or a Howard, on whom I have been thinking and conversing this day. Preached at Fort William, and the mission church. As a servant, it is my business to wait, and not to murmur. I attend the will and pleasure of another, not my own. Why should I repine? Lord Jesus, be thou exalted in thine own strength: may I be thy witness for the truth, and thy instrument in calling whom thou wilt call.

End of Selections from Journal.

SELECTIONS

FROM

CORRESPONDENCE.

THE following letter from the Reverend Mr. Cecil has been promised to the reader, and will be interesting to his admirers. It was written to introduce Mr. Brown to friends in India, and seems not unsuitably to introduce his correspondence likewise to favorable attention.

From the Reverend Mr. Cecil to the Reverend Mr. Owen, Calcutta.

" London, 1785.

" My very dear Friend,

" I know not how to address an East-Indian. I do not know what notions and habits you may have acquired by this time: I feel myself writing to a man in *another world*, and therefore were it not that I have not above ten minutes to write in, I should probably for the first reason make my words few.

Truth

Truth however will bear examination every where. My esteem and love for you being *real*, I will profess them in India. I pray the God of the whole earth to bless and keep you there, and after filling your own soul with the love of Christ, to give you a mouth of utterance which shall silence foolish men, and make them wise unto salvation. I say, as this is God's work, I shall pray for it, and I earnestly intreat you to join with me.

" My dear friend Brown wishes me to give him a line to you. I am happy to shew him any sign of my cordial respect, but a line on his account to you was needless. Look in his face; he carries a better letter of recommendation there, than any man can write for him; I mean, when he stands before a person of your feelings and discernment. To speak explicitly, Mr. Brown is a transparent man; rather too pleasing to be secure, were it not that he really *fears God*, and thereby is delivered from the fear, and, in a sense, from the friendship of the world. But, after all that can be said in my friend's favor, he is a young man; the only fault indeed I ever discovered, but such a one as he may suffer more from than from a thousand of another kind. Now, my dear Owen, while I request no general civilities

civilities or services to be paid him on *my* account, because I know they will be every where offered upon his own; yet I have a request of a particular nature to make on his account; I mean, that if you should on any occasion observe my friend *off his guard*—drinking in flattery, or on the borders *of offering it*, if any allurements should for a moment draw him down from *walking* with God to *dwell among men*, I charge you, I conjure you, to remind him that the fine gold is waxing dim, and "the faithful city near becoming an harlot." I am afraid my letter will hardly be conveyed to him before he sets off; I must therefore conclude abruptly, but very sincerely when I assure you that I am

"Your truly affectionate and
Much obliged Friend and Servant,
"R. CECIL.

"I should be extremely happy to hear from you by any means, for I long to know what you are doing, and whether you are happy."

Extracts

Extracts from Mr. Brown's early Correspondence from India.

To a beloved Friend.

" Mouth of the Ganges,
5th June 1786.

" Dear L.

" Before another month brings you together to call upon the name of our gracious Lord, I hope to be settled in the midst of my dear young flock, busied in declaring to them the unsearchable riches of Christ, whose name is cordial to my heart, and whose promises are my richest inheritance.

" The bustle of shipboard seems almost over, and I must then collect myself, and pay you a longer visit; for the present, I can give you much less attention than my inclination invites me to. Oh, my dear man, if you yet live to call me your friend, whatever you do, forget not to secure the next world, and then, as Dr. Young somewhere expresses it, you will have a sure possession of joy within yourself. I wish you all the dispositions that can fit you for, and make heaven desirable to you; may you be preserved pure from the defile-

ments

ments of self, sin, the world, and satan, and after living the life of faith, be it for a short or a long time, depart in peace, to be for ever with our Lord. Amen."

To a Friend at Cambridge, Rev. M. H.

Extract relative to Education, &c. of Natives.

"Orphan House, 10th Sept. 1787.

"I am beginning a native school of young Hindoos, who will not only be my scholars, but my family and property. I mean to support them partly by their own industry. For this purpose I have bought some land, and am laying a foundation which, I trust, God will raise and prosper. Some pious people here promise me help, and I trust I may rely on abundant resources. Your bounty to me was great, and at the time you offered it was more than your circumstances well allowed; now that I am able, I am unfeignedly willing to return your kindness: but perhaps this will not accord with your liberal feelings; if so, look in a time of love on my Indian family, and "bid them live." If you decline to accept my offer of your own, I shall write down a donation in your name to my native seminary.

seminary. Pursue the same plan with your dear liberal Brother. The ground, &c. have cost me 1,800 rupees *, or I would gladly have sent more money home this season; the situation is near the Orphan House, so that I can inspect and manage the concern with great ease."

To the Rev. Mr. E. Chelsea.

"My dear Friend, 1787.

"Though I afford you but a short letter, it will evidence that I have not forgotten you or your kindnesses. God has hitherto blessed and prospered me, and continues to deal with me in mercy and not in judgment. I am a debtor to you, but what am I to my God? The riches of his grace are unsearchable; I humbly hope he will make use of me, an unworthy instrument, in spreading the savor of his name in this country; to him be all the glory. I have been at work on the idea of a mission, and some papers have been sent home on the subject.

"I am obliged to three persons for donations, besides you; and if they do not chuse that I should return the money with truest gratitude, I must turn it to the use of my Indian family, and set it down in their names

* £. 225.

as subscribed to the native school, which I consider as the first seed of christianity sown on the native soil of Bengal: Pray, my dear friend, that God may prosper my vineyard. As soon as I have completed my plan, I will send you a sketch of it, that such as approve and are disposed to give it a testimony of their love, may be well informed of the nature of it. I know your zeal, and have in myself an instance of its fervency. I hope God has given you better friends than Mr. ***, of whom I saw too much: if I ever should be so rich and so penurious, I should fear that God had withheld his blessing of a heart; for, to have plenty, and no heart to give of that plenty, is worse than having food and no appetite.

"I hope you will let me hear how the work of God goes on in England. I have great opportunity here of speaking his word of truth, but have not known of the fruit of it except in one person—a Teacher under me. On his mind the gospel seems to have produced a gradual and abiding effect: this is encouragement amid my too fruitless labours. May I be faithful unto death, and may our gracious Lord bless you, my friend, and give you comfort in your ministry!"

To

To a young Friend, whom he had urged without success to join him in Bengal.

(Extracts.) " 1787.

* * * * " I am now to answer your first letter to me by the Minerva. I rejoice in all the goodness which the Lord has shewn you; your honors pleased me, but especially I was delighted with your account of your Brother; it was matter of general thanksgiving to our little church here. You decline our invitation to come to Bengal, and are set down in what you must esteem a fairer field: I cannot but approve your judgment, and say that you have done wisely, and that circumstances justified your final resolve. Having been praised and approved so much, you must permit me, as one tenderly concerned for your happiness and usefulness, to give you one earnest word of friendly caution; I need not plead the rights of friendship, I need not urge the cordiality of my affection. Suffice, you know me well, and therefore will suffer me to open to you one secret fear of my heart whereupon I have had much serious reflection. You are a tutor, and not a minister! The first is a charming retirement, the second is a trying combat! You have easy circumstances,

and your patrons will doubtless improve your fortune; you are on rising ground, and your temptations will be proportionably many and strong. Enchantment is what I am afraid of; books, ("learned trifles," as poor Barham used to say) and the flow of elevated conversation, are delights I have been too fond of; and these are now blocking up *your* way to an useful ministry. I doubt not of your taking orders, but I fear you may be induced to make it a partial work! My advice therefore is, that after you have waited till the proper time to enter the church, you do not hesitate a moment to ascend the pulpit, and then all I have to add is contained in one charge, "Give thyself wholly to the ministry!" My mind is now easy, and I have written to you as much as the case required, and in a manner I would not use to any other person living, for I hate dogmatics, as you once did mathematics!

"You will now find, from Rev. Messrs. N. and S. the scheme of a mission, at which I have been long labouring, and which has taken up so much of my time and attention, that I must contract my letters both in number and measure. I believe I shall never repeat my invitation to you without entirely altering

altering the grounds of it: I must consider much before I venture to re-solicit you on this head, being very tender of your happiness, and desirous to promote it before my own pleasure. After much serious reflection, I am persuaded your Brother is the fittest person that can at present be named for labouring in the gospel in this country. I could not in conscience advise you to come out a single man, and as such none but one of his peculiar turn and superior gifts should think of fixing his abode in India. I doubt not but we shall be able to make room after a few years for also yourself and family, and then, as the married man, you may visit this soft luxurious clime with greater advantage to yourself and work. We have held many conversations on all these topics, and considered them in a very serious light; and it will be a proper question to place before missionaries, whether the marriage state would not be *almost necessary* for their success with the Natives, the females (or respectable ones) not being suffered to speak but with others of the same sex. My dear L. let genuine piety and faith in Jesus be the great essential qualification in a wife which you seek after. Beware of professors; take one that will stand by you in

trials and difficulties: let her religion have some age upon it. I thank God, my dear wife has long known the Lord. I now see how precious such real knowledge is: the Lord bestowed upon me the richest earthly blessing in her. Our child is no more with us, but with the Lord; he was very dear to us, and you, I am sure, would have loved him much: he began to lisp and walk, then the lovely blossom died! We both can bless the Lord for this painful event; the parting frame of mind has been given to us from above, and I never was more sensible of any gift or mercy in my whole life. Our dear child was given to us in our low estate, and continued while we passed through many dangers; he was made the more dear to us on account of the peculiar circumstances under which we had received him; but the Lord so graciously prepared our hearts, that we felt little, comparatively; yet I feel enough to keep me in remembrance, and to make me sigh all my life long. I am quite satisfied with the Lord's will, and could not wish him back again; but I have a pleasing mixture of sorrow and thankfulness. When I think of these things I presently become sober-minded, and, naturally as it were, fall upon close and heart-searching

searching subjects, and a spiritual frame of soul. I bless God, then, for the fruit of those seeds of sorrow he has been pleased to sow in my heart. But my troubles have not been all of a domestic nature. Your friend has been tried in many respects, all in mercy and goodness, that he might not forsake the Lord his God."

To his Parents.

(Extract.)

1787.

* * * * * *

"My heart's cares and pains are for the ministry, and the real conversion of souls to God among my countrymen in this land: my mind also is perpetually busied about the heathen, whom I long to see members of that Lord whose cross is my hope. Some who fear God in this country have joined in proposing a mission, and I have been busied some time in drawing up papers relative to this business, and hope you will pray that the Lord may prosper this work with his blessing.

* * *

"I have nothing particular to communicate of an outward nature, except that of my

income being somewhat raised by the increase of the chaplaincy salary: if this help me to do the Lord's work more heartily, it will be profit. I am better able therefore to promote what I have so much at heart, a mission to the heathen, and to do more for my native school. I hope, my dearest Parents, I shall always love and honour you, and never suffer you to want the comforts of life while Providence continues any to me.

"I hope my Brothers, and all my friends, have experienced the gospel to be their richest treasure: we shall all die after a short time, and then will be seen what we have been about, whether Jesus or the world has had our hearts. My dear friends, think of these things, and you will be happy in any corner of the earth. My best love dictates this, and my prayers are daily offered up to the Father of mercies, that his word, which you so well know, may be effectual in you. Finally, my dear friends, pray, pray, pray! this is the earnest solicitation of your affectionate

"D. B."

To

To the Rev. Jn. O . . n.

1787.

" I hope and trust God is with us in this country. I have a noble field before me; I bless God for this, and pray for success, in which I am sure you will join me. I have the prospect of making the *commencement* of bringing the natives out of darkness; and am sowing the first seed on the low ground of a native school, which I have begun to establish. I assure you my heart and hands are full: I therefore have invited the Reverend Mr. L. to come to my help; and I hope his way will be made clear. I forget the name of that good man who offered himself to me as a schoolmaster, before I left London; you know him, and if he be so disposed, and can possibly get out to me, a foreign ship would be the best conveyance; but as I have no funds in England, I shall not be able for some time to assist him to get out, and therefore shall not urge the matter: if he could come as Mr. L.'s servant, that would certainly be much the most comfortable to himself as well as easiest; but there is little either of comfort or ease on shipboard. I trust a door will soon be opened, that labourers may enter into this country; where

where briars and thorns and every unprofitable weed of iniquity grow most luxuriantly, but no trees of the Lord bearing precious fruit appear: out of ten million natives, we know of no christian."

To the Rev. Mr. M.

(Extract.)

" My dear Sir, " 1787.

" To whom I am so much indebted for years of solid instruction and fatherly rebuke: I have not forgotten your labour of love, and I am sure you have not ceased to pray for me.

* * * *

" My circumstances are indeed wonderfully changed, and the Lord has prepared my heart for the change in his usual way of trial. We have seen affliction in many ways, which have been medicine to our souls. I trust our heavenly Father will continue to chastise us in mercy when we need to be low before him, with our affections *settled* on things above. My great object in my ministry is to clear the foundation of the sinner's hope, and to answer the great question, " How shall man be just with God?" I find this method the only source of comfort to

myself; and as I never tire of the contemplation of the subject, so I venture to preach it again and again with little variation.

" Our Lord Jesus has a people who truly fear his name in this place, who meet together every week, for prayer and expounding the scriptures ; and once in the month unite their solemn supplications for the spreading of the gospel in all the world, and especially in these provinces.

" I am now beginning a native school, composed of Hindoo children at the age of about four years, forsaken in a time of dearth by their destitute relations: some are entirely orphans. They will be taught to read English and Bengalee. A translation of the New Testament by an able hand, a pious and learned gentleman,* is now carrying on for this purpose; so that I hope they will soon read the scriptures in their own and the English language.

* The late Wm. Chambers, Esq. He made litte progress in the design, through many public avocations, and his early death.

To Mrs. ——— Cambridge.

(Extract.)

1787.

"I look back with peculiar pleasure on those happy moments I spent in your parlour, where we had so many delightful conversations on holy themes. And well I remember the evening that the conversation was held on my coming to this country, how you all laboured to animate me with courage, and by a kind of sacred violence, expel me from amongst you! And what shall I say of my parting visit, which was mingled with much concern, sorrow, and joy! It draws my very soul back to you when I think of it. It almost makes me fret with desire to be absent from this enchanting spot —to dwell with you in the gloomy fogs of Cam! You once promised me a corner in your house, and I would most gladly have accepted it, to be dear Mr. Simeon's curate; but my Lord has thought proper to appoint me a different post, and I must not quit it.— The trials we experience are all wisely and graciously appointed us, that we may not be high minded, but fear; and to keep our eyes steadily fixed on things to come."

(Extract.)

" Calcutta, 1787.

" My dear M.

* * * * " I am in a sphere of duties more extensive than I ever hoped for, and they grow upon me with daily increasing importance. I trust the good providence which brought me hither will make me useful, and preserve me from the corruptions of the world.

" I find my friend declines my invitation, and shews himself to be fully determined, and perhaps wisely so: but as the mission goes forward, and my spiritual charge becomes very heavy and extensive, I have ventured boldly to solicit the Rev. * * to become my colleague, and can ensure to him above £. 250. annually; besides which he will have in my family, free table, lodging, washing, and attendance. The great benefit of this step to myself, and the outspreading of the gospel in Bengal, urge me to lay a proposal before him, which I trust will appear to him a matter of duty to accept. Money will be advanced him on my account in London, for his equipment and passage out, on his obtaining the sanction of the Court of Directors. This whole matter must rest with you, who cleared the way for such a mountain

as

as myself, and can doubtless assist him with much greater ease. I have endeavoured to satisfy his mind by a full account of my employments and ministerial duty. Whatever expences you may incur in helping him, place them to my account: if you think it is necessary to make a journey and visit him, or for any other matter in furtherance of my object, I entreat you to do what is best, and I will repay. I have acquainted my superiors with my intention, and they have not objected any thing, but left me to my pleasure.

" In an object which will materially assist and oblige me, as well as serve the cause of God, I cannot doubt of your exertion, your painful assiduity, and unremitted perseverance.

" The idea started in your letter, of schoolmasters being employed under native Rajahs, is most excellent; but the Bengal Military Orphan Establishment will not be able to furnish proper schoolmasters, on account of their imperfection in the English tongue, which is a radical imperfection. They want European ideas; and the idioms of the country languages and our own are immensely different; a broken-english Frenchman is a poor teacher of English, but he knows more of the matter, from his clime and habits, than these children can ever pretend

pretend to: the main difficulty is not to make them talk, write and read, but to understand. They have much of the parrot, can easily imitate and follow, but cannot go forwards of themselves. I hope however, though they be not qualified for the office and purpose you point out, the very worthy idea will not altogether fall to the ground. With respect to Dr. Watson's* wish to have the gospel of Saint Mark translated, I intend to write him upon the subject, having a deep sense of obligation to him, and believing he would take it well from me. I cannot but admire his greatness of mind and ardor to do good, and especially his concern for this country. A translation is going forward; I doubt not but we shall find hands stretched out to receive it when it is done: the ablest person in this country has entered upon the work.

"The first paper relative to a mission is now forwarded: if I can get two copies prepared by the present opportunity, I mean to send one to you, and another to Dr. Jackson, that one of them may be presented to the Society for promoting Christian Knowledge. The Archbishop of Canterbury, and the Bishop of Landaff, are particularly addressed to take upon

* Bishop of Landaff.

upon them the higher lines of action, and are solicited to endeavour and prevail with Government and Company to favour the plan. * * *

" I thank God, who has brought me hither, and given me a tender heart towards the natives, whom I earnestly wish to see brought to the knowledge of Jesus Christ.

* * *

" I have not yet noticed your proposition respecting some of the children of the Orphan establishment becoming missionaries. If with all possible care they cannot be properly qualified for schoolmasters (a thing very possible to you in England, but to us upon the spot certainly impracticable, except in rare instances) then I presume it would be still more difficult to convert them into missionaries; a character which should more nearly resemble the Apostle Paul, both in science and talents, than any other standard that can be named. It would be sinking a mission for ever to commit it into their hands. They have no true or solid knowledge of the country languages; it is but a very confined smattering about the objects of common life which they understand at all. And even the low natives themselves are so sunk in ignorance, that knowledge of their own language reaches but as hort

a short way, to merely a few things around them; they are in sad want of ideas, and scarcely exercise their reason. These truths form a serious barrier to their conversion. They seem first to need improvement of intellect, to enlarge their number of ideas, before they have even a capacity to be instructed in christianity. Hence, schools are the present favorite purpose in my mind; and I hope many will approve and promote the scheme at home. I hope I shall soon be able to send an outline upon which you may plead, and solicit your friends to help it forward. I mean not to press for resources from home, but as I think the idea of an Indian school upon christian principles may be grateful to many, so some may be disposed to act nobly; and a door should be open to such, that they may have an opportunity of promoting good, as they are disposed.

* * *

"I have enclosed a bill of exchange, value six hundred rupees, which will cover my debt of ten pounds, which you kindly straitened yourself to assist me with*; the surplus must stand against any expences our sister may have incurred:

* Vide Journal, p. 171.

incurred; but, if all is clear, let it be as my mite of gratitude in your hands, you will know what good to do with it: if it was a lac of rupees I should think it well, yes, happily bestowed.

(Extracts.)

1789.

"I continued at the Orphan House till August 1788, when circumstances compelled me to leave it; the leading particulars of which I shall just mention. Divine Providence had opened me a door to preach in Calcutta; but after officiating at the mission church about seven months, the managers of the Orphan Society insisted on my quitting the church, or on an immediate separation from my engagement to them. But with the unanimous advice of my religious friends, I persisted in officiating at the mission church, and consequently was dismissed by the management. I trust this event will turn to the furtherance of the gospel, which will be a sufficient recompence for the temporal loss I suffer by the change. I am at present chaplain to the garrison of Fort William, where, in succession, I preach to the whole Bengal army; and I continue to officiate in Calcutta, as usual. This is a large field to cultivate."

"In

"In every mission scheme for Bengal, the protection of government is indispensably requisite. It requires only to live a week in Bengal, to be convinced of this point."

"Nothing can be urged from the progress of the missions on the coast. The people, country, and government, are widely different from those in Bengal; the governor of which is like the head to the body, in a more clear and intimate manner than, perhaps, is known in any other country: whatever is undertaken without his permission, or some sort of protection, must wither and die. Those who live in England, remote from the springs of government, will be hardly able to comprehend this. To us it is very clear."

To the Rev. Mr. S * *, Cambridge.*

"Calcutta, 1789.

"My very dear Friend,

"I have before me your two letters of February and May 1788; the last I received a few days ago only, by the Swallow packet. You have increased our joy in the Lord, whom we bless for such comforts and encouragements by the way. We find we are not cut off from your remembrance, and we experience, at this distance, the efficacy of your prayers.

" We are very thankful for the information you have sent us respecting the mission papers. By your account we learn, that although success may be doubtful, the matter has not fallen to the ground, but that exertions have been made to bring it forward. What you tell us of Mr. Wilberforce's readiness to assist in this work, as well as of the two young men who are willing to become missionaries, greatly comforts and refreshes us. Whatever difficulties may be raised at home by the god of this world, against the scheme, so in this country shall we likewise have abundance to exercise our faith and to try our patience.

" The plan we transmitted to you was not very hastily projected, or at least not suddenly drawn up; but met with many a let and hindrance in its outset. We have waited many months, before the smallest hint could be obtained of the manner of its reception in England. What we have now heard from you is sufficient to excite us to continue instant in prayer, that the Lord's will may be done, and the gospel of his grace sent to the heathen of the East; to Bengal and the surrounding countries. The tokens that we have received of your zeal, has revived ours; and we trust we shall be alive to every opportunity of serving

serving our gracious Lord in the matter before us. I shall be able to transmit you, by the next ship, some new papers, that will shew you in what manner we have been employed.

" We are convinced that the smallest point is not to be given up in so important a cause, as we know not what future advantage might spring out of it. But in all that respects the mission, in its rise or consequences, its friends at home will be able fully to determine what is best to be done.

" We are conscious how weak our plans are; but such the Lord is often pleased to own, and this has been our consolatory encouragement. What we have sown in weakness, may he be pleased to raise in power!

" By former letters to my friends, you will find that I have been dispossessed of the Orphan House, on account of preaching at the mission church of Calcutta. A hard battle has been fought for me, and wonderfully has the Lord appeared, to carry me through the evil reports of persecutors; so that I have only changed, not lost, ground that was necessary to my usefulness. At present I continue to preach at Fort William, and at the mission church.

" Your feeling heart will be moved to hear

that again a dear child, the last that the Lord lent us, died last month under inoculation. This is the second that we have been called upon to resign in the same manner. We are now once more childless; but the Lord's mercies are not few. He made this last stroke so soft, that it was no more than a blow from the tenderest father. He healed us, and enabled us to say, 'Thy will be done'—at the very moment the wound was given; and 'Blessed be his name' was the true language of our souls. We felt, by sensible experience, that God is love, and were remarkably filled with consolation. Our faith saw our child in Abraham's bosom. Ah, happy change for him we so tenderly loved! If heaven had been opened to our view, we could not have had a more solid satisfaction than we received from our trust in our Redeemer, who in rich mercy raised our child from a world of sin and misery, to the regions of purity and glory. Rejoice with us, my friend, that he now walketh before his heavenly Father, with faculties enlarged and filled with knowledge and with bliss; and that the blessed Lord Jesus, the Lamb of God, has one immortal spirit more to sound his praises in the courts above. My dear Sir, may we soon join in that

new

new song; but while the night of this life continues, let us watch and pray.

"We still meet on the first Monday of each month, and unite in prayer for the enlargement of the kingdom of God upon earth. We trust you join us in private, although you have unhappily met with obstacles to your meeting together. I rejoice that you are in labors abundant, and I pray the Lord to bless and own you. For my part, I have need to be solicitous for the prayers of all good men; I am often tempted, cast down, and 'ready to perish.' Lord, help me! and incline the heart of this my brother to pray for me.

"Again I beg you will continue to refresh me with your letters, and I shall ever remain

"Your friend and fellow-servant, &c.

"D. B."

To the same Friend.

(Extracts.)

"Calcutta, 1789.

"By the Phœnix I answered your two letters of February and May 1788. I hope we are all alive here to the good cause, and that your letters from time to time will encourage us to go forward and pursue the mission scheme. The inclosures I have now the hap-

piness to send you, will serve, I trust, to shew that a good spirit is at work with us, and that God hath not forsaken us in this sinful country.

"I have now to inform you, that something has been done towards opening our plan for a mission, to this government. The Reverend Mr. Owen approved much of the design, and interested others in it. And the Reverend Mr. Blanshard, senior chaplain to the presidency, was very ready to assist in breaking the subject to Lord Cornwallis. We thought it needful in prudence at first to approach his lordship by very gentle gradations, and therefore pressed the idea of native schools as preparatory to the main business of giving christian light to this land sitting in heathen darkness. A copy of the chaplains' letter to the governor-general I inclose.

"They had an interview, and pressed the subject of it as closely as they might; but it does not seem his lordship is disposed to forward our wishes; however we have the consolation to know that he will not oppose them. He has no faith in such schemes, and thinks they must prove ineffectual; but he has no objection that others should attempt them, and promises not to be inimical.

"This

"This was as much success as we expected, and led to other points. Mr. G. has had an opportunity of opening his mind to his lordship, who desired him to draw up his thoughts in writing, assuring him that he would pay attention to his opinions. This has been done; and a paper, of which I transmit you a copy, was given in a few weeks since. It was civilly received, and Lord C. said he would peruse it. But little is to be expected from this effort besides a clear unfolding of the plan. I now hope, if any propositions arrive from England well recommended, his lordship will not be startled at the idea, but find himself in some measure engaged to give it countenance.

"We think the paper may do good at home, and is therefore sent to you, and you will use it as occasion may require. Perhaps Mr. Wilberforce may find it useful to combat such objections as he is likely to meet with, and it may assist his views. You will of course submit it to him, and furnish him with a copy if he should wish for it. It has at least made Lord Cornwallis familiar with the subject, and done away many prejudices; so that opposition need not to be feared from that quarter.

"I must also mention that the four bishops named in the chaplains' letter will be addressed by

by them, by this dispatch, inclosing to each a copy of their letter to the governor-general.

" It seems most desirable that some attempts toward a mission to the heathen of these countries should now be made at home without delay, either on a public or a private footing. Should it not at present be practicable to effect any thing with the higher powers, and to bring a mission forward on a broad foundation, the zeal of individuals will perhaps avail to the beginning of a good work, which, as the grain of mustard-seed, may spread out into some considerable effect.

" From a conviction of the great advantage that would arise to missionaries from the accurate knowledge of Shanscrit, it is proposed that the acquisition of this language should be made a prime object; as it is the basis of the Bengalee, as well as of several other eastern tongues, and it contains the mythology, laws, history, and literature of the Hindoos. A knowledge of the Shanscrit is necessary for giving a pure translation of the scriptures; and such is the poverty of the Bengalee, that it would be difficult to preach the gospel with the dignity becoming it without the use of Shanscrit. It is therefore proposed, that forthwith two young clergymen be sent mis-

sionaries to India. They will come immediately to Bengal, and remain with us some months at Calcutta. It will then be advisable that they fix for about three years at that famous seat of Hindoo learning, Benares, which is about six hundred miles journey west from Calcutta in a higher latitude; a pleasant and healthy situation, where living is cheap. There they may study, and furnish themselves with languages. After which they may begin their glorious work, of giving the Gentiles light, with every probability of success.

" A few words are necessary on the qualifications of two persons for engaging in this design. You will be aware that zeal and grace, though essentials, are not the only requisites on this occasion.

" They need be men of general knowledge, and possess such a share of science as may make their conversation interesting to the learned bramins, who will only be communicative in proportion to the returns made by those with whom they converse. The qualifications necessary to a character in which the pious student and prudent missionary are to be united are obvious enough.

" The

" The young men should obtain some public recommendation through the Bishop of London, or others, to this Government, which is essential on every account. You will perhaps have some difficulties at home, but the Lord, if he favors the work, will carry you through them.

" If a mission can be brought forward upon a public foundation, the two gentlemen now invited will consequently be put upon it, and thence derive their provision; but till that take place it is agreed they shall be allowed £.350 per annum. This will be a subsistence for them, but nothing can be saved from it. If therefore you have found two men of zeal and talents fit for this arduous work, let them come. A sufficiency of bread is offered them, but nothing to excite a spirit of adventure, or to tempt to worldly views. Before you can receive this, I hope some steps have been taken by those in power toward a mission establishment. But the Great move slowly in such matters; and it cannot be otherwise expected, unless they had spiritual as well as political views.

" Perhaps Dr. Watson (Bishop of Landaff) will be pleased with the idea of two young men

men coming out to study Shanscrit at Benares. You will probably think proper to communicate this to him; his recommendation of such an undertaking, would be a favorable circumstance. His name is known here, and is of great weight.

" I formerly opened to you my sentiments respecting a native school which I endeavored to establish, and have gone some considerable length towards executing the plan; but I am at present obliged to suspend this design, partly owing to the change in my affairs on quitting the Orphan-house, and partly from a want of proper teachers. You could not believe that among so many Europeans of the lower order, the great difficulty is in finding a sober person to manage a school. At the mission-school, which is under my direction, in Calcutta, I have had two masters, but they both proved profligate, so that I am under the necessity of discharging them, and where to find another I know not.

" I will not conclude without again expressing my hope that all obstacles will be surmounted, and that Providencc will open a way through all discouragements for the gospel to pass into India. If the Society for promoting Christian Knowledge would give any assistance,

assistance, how gladly will it be accepted. The Lord preserve you, my dear friend, for the spreading of the Redeemer's kingdom in heathen countries. We have great satisfaction in your accepting our invitation to act for the affairs of the mission; encouraged and persuaded by your vigilance, may we continue equally active and earnest in furthering the same work.

" I remain, my dear Friend,
" Most sincerely and affectionately yours,
" D. Brown,"

To a Friend.

(Extract.)

" Calcutta, Feb. 1792.

* * *

" I shall now notice the matters that most interest you, and make up the main subject of all your letters to me. From the time that Mr. Cl . . left Calcutta, the mission has enjoyed the greatest quietness, and even prosperity. There has been no abatement of attention in the congregation, nor have the contributions decreased. The prejudices raised are in a great measure laid aside, and we trust several are drawing towards us with a candid ear. The weekly lecture is well attended, and I feel

feel encouraged to continue it. I have besides catechized at the church on Friday afternoons, for some months back; several poor people send their children, and seem glad to have them instructed. I have many opportunities of speaking with the people, and of attending to various useful calls; and have no reason to repent your advice, which fixed me here. Yet, when I reflect how much I have undertaken, and how deeply I am engaged, I am appalled; and your last letter would bring very little consolation to me, did I not secretly hope that, long before this can reach you, help will arrive. I am blessed with uncommon health; and for bodily strength, am able to go my daily round of duties, as a mill-horse. But my spirit is not satisfied with this; I lament that my capacity for edification is so limited, that I am so ill stored, and that so many are sounding but a dry well! I am dull, and ever the same, and I inwardly long for the shade of obscurity. A thousand and a thousand times do my feelings anticipate the joy that the arrival of a missionary or two will give me, for I shall then certainly retire immediately, and never, never stand forward, but when my call is as clear

clear as the sun, that is, when necessity urges me.

" It will give you pleasure to hear that Mr. Owen* continues to me the support of his countenance and aid in the mission, and is one of those who stands by it to the utmost of his power. He regularly preaches at the hospital on Sunday afternoons, where, when I am free from the mission, I am to take my turn with him. He has been of great use, but, I fear, will be thinking of Europe next season. This will be a serious loss to me, for I believe I owe the quietness I have all along enjoyed, in a great measure, to his friendship: he is a bold friend, and able to speak with a quashing authority."

To the same Friend.

(Extracts.—On the Hindoos.)

* * * 1792.

" I must now open to you a new subject: It is twelve months since I entered upon the determination of studying Shanscrit. I have found means in abundance, and could have given you earlier notice of my inclination and progress.

* Rev. J. Owen, now Chaplain General.

progress. I get on quietly, and in private, though without affecting to make a secret of the matter. Mr. Chambers knows of it, and so does Sir Wm. Jones; and though I mentioned it to neither, I am encouraged by both. What I acquire, I make no subject of conversation, but as an inquirer. Through Sir William's pundit, I get the books I want; and Sir William has lent me, with great seeming pleasure, his Hetopades, translated interlineally by himself; also a most excellent and comprehensive grammar, translated *verbatim* in the same manner. Besides, I have people pour in upon me from all quarters with books and information, Mahrattas, Cashmerians, and others; and I find a leisure hour most agreeably filled up. I the more willingly enter on this subject, as you are about a necessary and important work, which makes you wish your inquiries had been directed, like these of mine, to collect materials for a thorough display of Hindooism.

"The system is extremely complex, and it is therefore very easy to misrepresent it. The moral state of the people is more palpable, and the grossness of the lower orders more open to attack. It is a great pity so little is yet known of their book religion; facts would

arise out of what is written, that would be the best instruments to overturn their superstition. There is, clearly, a total difference between the religion of the learned and that of the common people: the learned are as subtle and ingenious as the most skilful of the papists, and require similar arguments to subvert their system. All the educated and instructed that I have had the opportunity of seeing, assent to the unity of God, and they possess all the light of natural religion; and I am persuaded, from what I have already seen, that they abound in moral maxims, and in more refined sentiments than are to be found in any of the heathen classics known to us; and the insufficiency of natural religion and morality is abundantly evident. I see in them the power of conscience, and that it costs them much effort to quench the light they have; but I see less difference than I expected between the *natural man* within the pale of the church, and among the informed heathen. It is not professional Christianity, but divine grace alone, that can produce a real, essential, and saving difference. However, when we are possessed of the scattered rays of truth to be found in Hindooism, it will be a weapon of some value; for men always feel, and

are

are 'pricked in their hearts,' when they are shewn that they live in opposition to the light they have. The Yogees are a wonderful people, purely mystic; they rise above cast, and all other worldly distinctions of Braminism; they are learned, and, by imaginary excesses, attain heights of enthusiasm that Jacob Bhemen never could have conceived. The history of the progression to this state of abstraction and delirium (for there are various degrees) forms a long and curious investigation; and when I am better qualified, I shall wish to trace the whole of it. The self-tormentors, who have often been confounded with the Yogees, are illiterate fanatics, and many of them 'vile and bestial fellows of the baser sort,' and in no kind of repute with the well informed. Besides, it is necessary to distinguish the bookish secluded Pundits, who are simple, mild, and inoffensive to a great degree, from the herd of domineering ignorant Bramins, whose craft, pride, and villany, outdoes the Jew pharisee, and whose contempt of the Sudders can only be expressed by these words, 'This people, who knoweth not the law, is accursed.' However, much guilt is on the head of the best of them, for keeping the common people so grossly ignorant; and this may be successfully brought

home to them, as well as to the Romanists, for by the intervention of images a ten-fold blindness is induced. In the Sudder, reason seems wholly unseated, and nothing is left them but the prerogative of the human form.

" But I am tiring you with general ideas, which you are much more accurately possessed of than I can be, and on the subject of the leading features of Hindooism have already expressed yourself in most pointed and forcible terms, which command attention. I feel what is wanting; a collection of authentic facts, and a thorough insight both into their books and practice; and to this, travel and reading are necessary: and if Providence favor my intention, the strength of my body and of my mind shall be laid out in this way, so far as I can obtain leisure from more serious calls. The importance of opening this local door to missionaries, appears to me a great and worthy object; I have such means at present as no missionary for many years is likely to have, and I feel a strong impulse to employ my abilities, humble as they are, in this pursuit. * * *

" That which has had great weight in giving my mind this bent, is the little prospect I have hereafter of being much called to exercise in the

the ministry of the gospel; and I consider the study I have marked out, as indirectly and inoffensively ministering to the same important end.

" The furtherance of the gospel of Jesus Christ is to me all in all. You know my feelings concerning my own insufficient fitness for the profession of this high calling, and my readiness to salute the feet of those who bear his name; I therefore look forward with pleasing anxiety to that period which will absolve me from present engagements, while the great cause will gain every advantage by the accession of abler hands. The sole duty of the fort will always afford me much leisure, when I shall have no cause to obtrude my services, where I trust they will not be wanted, at the mission church. These winding up and retiring thoughts afford me some consolation; while several of my hearers, who know my intention, are solicitous for me to continue,— to tell them the same things over again! God hath been with us; a foundation hath been laid through your efforts, and I trust that men to build thereon will be found. You have heard from me some discouraging circumstances; the declensions of some are distressing; yet amidst discouragements we

have real comforts; several have been attracted, and not a few apparently are changed: they walk at least as becometh the gospel of Christ. There are some of the higher classes, who steal behind a pillar, and frequently pay us a Nicodemus's visit. Whoever comes out to this charge will find us in a prosperous way, and will also find very comfortable accommodations on the mission premises; rooms are ready, and also ready furnished; and nothing will be wanting on our part to strengthen the hands of those who may come. I really wonder so few are prompt to offer for this service! I remember well, with my poverty of zeal, that a proposal of the kind, when I was in college, would have been irresistible. As it was, I left parents, whose first-born I was, and my mother loved me as her own soul, and from whom, for any worldly consideration, I could not have been persuaded to have parted. Mr. E.'s mother, it seems, prevented his coming; and how far he has done right to listen to her dissuasions I will not decide; but these things are in higher hands; perhaps he was not the man, or this impediment would not have been in the way. I hope all who move in this business, will admit the necessity of *at least two missionaries together*, to carry on their work with comfort, as I have formerly written.

"Your

" Your last letter has indeed many discouraging lines in it; the difficulty of getting fit men to proceed hither, must always be great; but God is greater than all difficulties, and he can easily raise up the fittest instruments, if he has pleasure in this work, and if not, it cannot prosper.

" Great changes are taking place almost every day in the situations and offices of men here; and death, sudden and unexpected, surprises many, it is to be feared, in an unprepared state. The death of Mr. D * *, when about to embark for Europe, will strike you as an awful event! I saw him lately in court, displaying wonderful abilities, and very strong passions, not of the benevolent kind. How vain are our agitations! how soon must all our thoughts, except those which relate to a better world, perish! W. is also gone; I saw him in his last days, and spoke seriously to him, which he seemed to take well, and told me he should be glad to hear me more fully on religious subjects when he got better. I suggested the fitness of prayer under his present circumstances, and he readily admitted it, and wished to express in prayer, what I found he would not give me leave to do in conversation; for, *with all his moral defects*, he

was a pharisee. I prayed that he might see the evil of sin, and feel himself a sinner, and know how to value a Redeemer, and on similar points: he seemed touched a little, but immediately resumed his old strains, and observed, that in general he did not relish extempore devotion, unless a man could hit off an elegant prayer to the Deity, (his own words) then he had no objection. He repeated passages out of several collects, which he professed highly to approve: this gave me a good opportunity, where expressions denoting a sinful state and the necessity of forgiveness occurred, to speak to him on these subjects. He still persisted that he was not an irreligious man, as I might take him to be; that he every night said his prayers, and did his best, &c. &c. Such sights ought to benefit us, when we can do no good: hints for the pulpit arise out of such conversations, that may be of use to other descriptions of character, I therefore never think such visits lost.

"I have lately been called to attend two men capitally convicted, and who were executed within a month of each other: the first was insensible to a degree I never saw any human being; the latter, I hope, obtained mercy. He had been religiously brought up

till

till thirteen years of age, and all his early impressions returned and came upon him with great force and energy. He died calling on the name of the Lord Jesus, with an humbled and softened heart. His last words to me were extremely tender and grateful; he begged to pray by himself, wept a silent flood in prayer, then dried his eyes, and finally said to me, that God had done great things for him, and he felt the truest happiness within; 'for, Sir,' concluded he, 'I trust my pardon is sealed.' This was all expressed with so little effort, and with such a childlike simplicity, with such ease and genuine feeling of the heart, that I cannot but believe that the hand of God supported him. There is another man convicted, likewise an European, and I shall again attend. But I suffer greatly from these services:—during my late visits to the jail, my feelings and imagination were so disturbed that I could not rest at night."

To the same Friend.

(Extract.)

"I have little of what is new or important, in return for those heads of information I desire from you. If the gospel take root in this country, as I trust it will under Divine Providence,

Providence, which seems to lessen difficulties, we shall have better things to write. Perhaps my new pursuits in study may furnish an interesting page occasionally. I recollect every day some new and curious facts, but the sifting and arrangement of them must take place hereafter, when I have more experience. I shall just mention two common things, to shew in what channel my enquiries at present run. Lately at a Bramin's house I heard a wonderful man, a Pooranee, explaining their shasters with astonishing address and elocution: he frequently made the people burst into tears and weep aloud. Whenever their passions were touched with any pathetic passage, the man obtained several rupees, thrown to him both by Bramins and Sudders; the latter attended their donation with a pernaum or act of worship to the Pooranee. The Sudders, as you know, are taught to worship the Bramins, and they do it by pernaum, or a profound reverence, touching the ground with their head while they pronounce the salutation; then the Pooranee, holding out his hand in a converse manner, says, 'Isho', *i.e.* Come; amounting to absolution; for by "Come" they mean to call all the sins on the neck of the Sudder to the hollow of their hand, where a mystic fire consumes

consumes them. The Bramins are the true idols, while they carry about with them the power of absolution; and to break off their yoke will not be easy. One evening I went to Kallee Ghaut, at the time of the Aruttee, which is performed by moving a lamp of many wicks about the face of the goddess: when the operation was over, the Bramin brought out the lamp. We walked through a passage lined with poor Sudders on each side, whom we saw, as he passed, anxiously put their hands for a moment over the flame, before it went out, to procure the remission of their sins *for that day*. I could mention other matters which I have ascertained; such as the facts and motives of self-devotement, by a yearly drowning of some Sudders at Praug, or the confluence of the Jumna and Ganges, and at Gunga Saugur, *for the accomplishment of their desires*, or, that they may be born into the world again a Zemindar or a Rajah's son; and I have had many particulars relative to the Nurbulle, or *human sacrifices*, confirmed. I am too possessed of the Goitree of the Bramins; Sir William Jones obtained it not many months ago, but I got it through another channel. Of this, great use may be made against the Bramins; it is the chief secret that they will not

not communicate freely; they tremble at the sound, and affect to consider this discovery as the downfal of their power. But I am such a novice yet, that I am ashamed to say any thing; and afraid even of communicating what I have collected, lest I mistake what I state, for want of a more leisurely and thorough investigation. But I think I shall have your good wishes for my success, and especially as it will qualify me to put missionaries in the way of studying the Shanscrit advantageously. I earnestly hope men of pliable faculties will come out, who can give their minds to the work, and spend the vigor and enthusiasm of their manhood upon it."

Extract from Mr. Brown's private Papers.

"Nuddea, Sunday Morning, 7 o'Clock, 6 October 1793.

"This is a charming morning; I only regret that I have no church to go to. Languid as my zeal is, I do sincerely regret this. I have been led to many thoughts on the conversion of this people. I see more and more into the difficulties (in *our* way of doing things) and I feel more its expediency, and, if we were only to follow their own modes of teaching and instruction, its practicability under the

the will of God. I am collecting some hints on these subjects, drawn from a near view of the people; their state, mind, and manners. When God's time is come, no doubt helps will be found, and an effectual door opened to them, that they may have access to the unsearchable riches of Jesus Christ."

Extract from Mr. Brown's Memorandum respecting one of the earliest testimonies to his faithful ministry at the Mission Church.

"About three years ago, Mr. R.'s Sister arrived in India; and having a religious sense of the goodness of Providence in preserving her through a dangerous voyage, expressed a wish to attend church, where she might offer up her grateful thanks for mercies received. Mr. R. who had not been in a church for many years, escorted his sister on this occasion. They attended the evening service at the mission church: both were impressed with the sermon which they heard; and he said immediately after, 'Sister, I shall never forget this sermon: I shall come again to this church.'

"Ever afterwards he was constant in his attendance, and grew daily in knowledge and in grace. He was faithful to his convictions, and

and acted up to the light which he received. At length his mind became fully settled in belief of the truths of the gospel. He then made an open profession of his faith in a crucified Saviour, and met the scorn and derision of his worldly connexions with the courage of a good soldier of Christ.

" He was not forward to declare his sentiments, or to obtrude religious discussion on others, but he never hesitated to explain his views, when called upon to do so, for he 'was ready to give an answer to every one that asked him a reason of the hope that was in him with meekness.'

" His religion proved itself to be a reality, by the effects produced on his life and temper. He lived once without God and religion; he was naturally of a hasty temper, and subject to violent gusts of passion: in these respects he became visibly a 'new creature.' Few men had more self-command than he acquired. His family are witnesses of his concern for their salvation and his own; his retirement witnessed how he poured out his heart to God in prayer, and obtained answers of peace at the throne of grace; his acquaintance and dependants witness how much his temper was improved, softened, and subdued by religion. His christian profession was uniform

uniform and consistent; and his death proved to all around him, the felicity of those who have hope in God. How calm and resigned was he to the stroke of death! How tenderly affectionate to his family! How confident in the goodness of God his Saviour, and that He, into whose hands he had committed his soul, would provide for his widow and children! This, no doubt, is Christianity, true religion, and the very effect which the gospel ought to produce on all who hear it.

"Two days before his death, his Sister wrote me as follows: 'My Brother has just called me to him, and enquired for Mr. Brown; he said that you were the dear friend who had helped him to approach a merciful God, who would never forsake him, and that with you he wished to pour forth his heart to Him in thanksgiving and praise.'

(Signed) "D. BROWN."

"Calcutta, 1793."

(Without date.)

"Agenda divina."

"My soul, cease from man, and wait thou only on the Lord. Walk with God, looking unto Jesus as thy example in all things. He was

was meek and lowly in heart. Heb. xi. 26, 27; Matt. xi. 29.

" Daily

" 1. Renew thy peace with God through the blood of the everlasting covenant.

" 2. Calm thy heart, and subdue every motion there to the obedience of Christ.

" 3. Be watchful in thy walk, in thy words, in thy ways.

" 4. Consider what lies before thee in daily life, and look no further."

To a Friend, an East-India Director, on the Death of Sir Wm. Jones, &c.

(Extracts.*)

" Calcutta, June 1794.

" At this time I feel particularly, owing to a recent blow in the lamented death of Sir Wm. Jones! We had dined with him but a few weeks ago, and never heard of his indisposition

* The particulars here given respecting the last days of Sir Wm. Jones, differ no otherwise from Lord Teignmouth's Memoirs of that distinguished man, except as being somewhat more circumstantial; which probably arises from his lordship's recollections having been more maturely digested in his mind during the length of time which elapsed previous to his publication; while those of Mr. Brown were written down at large, immediately on the occurrence of the event which he so feelingly deplores.

indisposition till the day before his death! He had been unwell about a fortnight before he sent for Dr. Hare, and even then he scarcely complained. The doctor found him in a fever, and soon discovered his liver was diseased, a large abscess being formed, sensible to the touch, beneath his ribs. This he communicated to Dr. Fleming, who thought little of it; but Hare was greatly alarmed.

"Sir William was at his old garden house, and all the entreaties of his friends could not prevail on him to come into town, or to suffer any besides his native servants to attend him. A day or two previous to his death, this resistance abated, and he had consented that a medical attendant should be in the house with him; this was however only finally agreed to the evening before he expired, when Dr. Hare is very sure he had a serious apprehension of his approaching end, and he then said, that he had suffered so much the last ten days, that he would rather be told he should die next morning, than be assured of life by enduring the same a fortnight longer. He lamented frequently his not having gone to England, and said he had no object on earth to keep him here; that he had more money than he could use, and that his studies could be as well carried on in England as in this country; in

short, he had brought his plans nearly to a close; his Molavees and Pundits had been dismissed some months, and he wanted no more that they could furnish. He at once determined, in case of recovering, to go home by first ship: Fleming objected to the season, and the unpleasantness of arriving in winter; but Sir William said, he would encounter all the dangers of the sea, and all the inconveniences of the climate, rather than stay another September in this country, adding, that he was sure his constitution would not bear it any longer: he had had some shivering fits, one of which, he told Hare, was so violent that the bed shook under him. He said he had had the ague in England, but never experienced such sensations before, which he described to be exquisitely painful. When he opened his mind thus to Dr. Hare, he said, Why, Sir William, did you never mention your pains before, but made so very light of your disorder? Oh, replied Sir William, you knew my disease, and would do what was proper to be done; and what use is there in complaining?

"I have reason to believe that he had little faith in any help that the physician could bring him, and he even intimated that the will of God must be done, although he sub-

mitted to take whatever was prescribed. He had no idea that his liver was affected, but thought that his stomach was disordered; however, he assuredly felt himself drawing to his end, and was very indifferent to what was done. The abscess, the doctor supposes, broke towards morning, and produced instant death! His servants say he was restless, and was taken with vomiting, and nature made other efforts. He got up, ordered some tea, and dressed himself. He took a little tea, and ordered the servants to withdraw. I really believe he then resigned himself to God, and committed his soul into the hands of that Redeemer he confessed before men. I am led to hope this, from some anecdotes which I heard of his religious sentiments several months before he died, and which gave me great satisfaction. He was very sincere in his opinions, and avowed them, but he was cautious not to divulge how much his heart was affected; he knew the world, and his habits led him to conceal what he was apprehensive would not be understood, but placed to the account of religious ostentation: he thought every one must stand or fall to his own master, and, having made up his own mind, he left others to themselves; and let me not say that he

erred in so doing. He is gone! and no one in this country has followed him with more reflections and sighs than I have done. He died on Sunday morning, 27th of April, and was interred the following morning. I went very early, and found only Emin by his body, who shed many tears. I took a candle, and dwelt for some minutes on every feature: his face was infinitely more beautiful in death; his nose had an exquisite delicacy, a fineness and variety I cannot describe, though the idea is fixed deep and clear in my own mind; his mouth was speaking; his forehead impressive of awe, and strongly characteristic of the laborious and unremitting attention he devoted to the acquisition of knowledge. My feelings perhaps have carried me away; but since the death of that good, enlightened and dear friend, Mr. Wm. Chambers, I have not felt any thing like the death of Sir Wm. Jones. My personal interest could be but small; our acquaintance was of no long duration, nor of the most intimate kind; he was however zealous to promote my study of the Shanscrit, and lent me books and translations; and he borrowed some MSS. of me, which he valued much. As soon as he came from the ship where he had seen Lady Jones safe on board, he

he came to see us, and expressed himself most gratefully and affectionately for the comfort he considered we had procured her ladyship, in permitting one of our servants to accompany her home, and said he considered the comfort of her voyage to depend on the circumstance, and how much they felt obliged to us. This little matter led to a greater cordiality than I could have hoped for between us*. He was very communicative on the subjects I have been enquiring into, and his sudden death has greatly damped and discouraged me; for vanity is written on every thing, on all our knowledge and exertions. To be found in a way of duty, with hope in a Redeemer, is all we have to look to in life; besides this, we know nothing, we are nothing."

To the same Friend.

"I have been applying myself to what you so long ago suggested as expedient to be done, and

* About a year from this period, Lady Jones had the goodness to propose to Mr. Brown, that she should be entrusted with the benevolent charge of his infant daughter, "till it should suit him to return to England and re-claim her." His tenderness for his only remaining child induced him to deny himself the honour of accepting this valuable and condescending offer.

and I trust soon to finish; I am only anxious to furnish facts, you will arrange and apply them as you think proper *. I might perhaps be able to lay open Hindooism, and with the instruments now within my reach get the Vedas themselves translated, if my daily cares were fewer, and my leisure and ease in circumstances were greater. * * *

" Bengal is very much altered in my eyes since the changes that have happened within a year or two. I am for my part still content to continue here while any good end can be answered, but unless something is done towards a translation of the Christian Scriptures, together with an unveiling of the contents of the Vedas, I see no great work before me. I think I could superintend an object of this sort, if I had funds to employ the instruments I could chuse, but at present cannot indulge any hopes of fulfilling such a plan, as it is more than probable I shall never possess the means.

" I continue to receive every distinguishing attention from Sir John Shore. One day that I lately

* Some additional observations on Hindoo practices are among Mr. Brown's papers, made, not from books, but in the course of his own personal investigation of their customs: but the specimen which has been given may be thought sufficient to shew the tendency of his enquiries.

I lately waited on him on business respecting divine service in the garrison; he was extremely kind, and received me with a degree of affection: before I left him, he said he had received a letter from up the country, which had given him great pleasure, and that perhaps I might know the writer, and named a Lieutenant White. I told him I had not heard of him; he then gave me the letter, four folio sheets, well filled, and begged me to take it with me, adding, how happy he should be to forward any plan that could be useful to remedy the evils complained of. I then left him, and have found Mr. White's letter to be a most serious and sensible production, the subject of it, the total neglect of religion in the Bengal army. The introduction was long and excellent; the subject fully discussed, and exemplified in his own case, and the proper remedies pointed out, namely, the regular worship of God, and the public performance of divine service, with preaching at *all* the stations. He proposed additional chaplains to the Company's complement, for considerable places which now have none to officiate; he said he had been eleven years in the country without having had it in his power to hear the public prayers of the church above five times, and that unless

places were erected at the different stations for assembling to divine service, it must be impossible for chaplains ever to be able to do their duty, or to assemble the people together. Every word of the letter was excellent, and seasonable; it greatly impressed Sir John Shore, and gave fuller energy to my application. I returned the letter the next day, with some remarks, a copy of which I enclose. At my next interview, Sir John told me I might consider my object as settled, and then said, 'So the letter struck and pleased you? I thought it would, it did the same to me: I shall certainly recommend places to be made at the stations, and shall desire the General who is going up the country to take this matter in charge; and, if the stations continue as they are (for some change has been intended,) to fix on spots where chapels shall be erected.'

"So far are we advanced on points favorable to the diffusion of religion in Bengal. Sir John has a feeling heart, and an enlarged mind, with a deep conviction of the importance of religion: May God direct and honor him, by making him the happy instrument of promoting the kingdom of Christ in the provinces under his government.

"I have

"I have little to say of my own family: my wife's health has, this hot season, suffered much; and I fear the consequences of the next! She certainly will never go home without me, though death should be the alternative. Her trouble gives me much concern. I am better able to bear up; the world to her has always been a thorny path, and she never felt it more unsatisfying than she does now. The one thing needful, her soul's safety, is her weightiest concern, and often deeply affects her: she seems persuaded that her life will not be protracted much longer, and she often expresses ardent wishes for some peaceable retirement, to set her mind upon God, and to gather comfort for her last hour. The changes we have had in our own family, and those which we have seen before our eyes, have made a lasting impression. I seem to feel that all human elevations, and all acquisitions of wealth or knowledge, are only great troubles and vanities. I own this disposition has grown upon me of late so much, that I feel little or no concern about my affairs; I seem to walk about this earth, as if I was a spirit that had no interest in its possessions. I see this frame leads to apathy and inactivity, and must guard against it; for only happy is that man whom his

his Lord finds *so doing* as to fulfil the ends for which he was placed in the world. Our one little girl is very well, and very lively*. We are truly not anxious; the Lord is good when he gives, and no less so when he withholds.

"We affectionately remember every branch of your family, whom may it please God to bless with his grace, and to guide by his providence. When we think of you altogether, now making one large family, thoughts arise in our minds which awaken innumerable sympathies, and our sorrows are renewed!

(Signed) "D. Brown."

"Calcutta, June 1794."

His first beloved Wife, mentioned in the foregoing letter, died within a month of the date of it. This heaviest of all his afflictions, together with the loss of other dear friends at nearly the same period, had a lasting depressing effect on his mind, and cast a heavy gloom over all his temporal prospects. Among other consequences to be lamented, was his utter want

* Married to R. M. Bird, Esq. of the civil service, Bengal establishment.

want of spirits to continue his much-desired correspondence with his valuable and affectionate friends in England; but which, after a long suspension, he only very partially renewed.

After two years widowhood, he thought it his duty again to marry, and fixed his choice on a Lady well known to his first wife, who loved and admired her, and had often said, in the exuberance of her love for him—"How happy would Miss Cowley make you! I wish you none other, should it please God to take me from you." Mr. Brown observed, (from whose papers the above is copied) "This heals while it wounds; and is a strong promoter of my second attachment. What her heart approved, mine ought; and I consider her choice for me as coming in a form the most sacred and affecting that can be imagined."

His second marriage took place 19 July, 1796. His widow and nine children survive him, to cherish a grateful remembrance of his tenderness and virtues in domestic life.

No. II.

Extracts relative to the Charge Mr. Brown undertook of the Mission Church. From "Historical and Ecclesiastical Sketches respecting Bengal." By a Military Writer; and published at Calcutta, 1802.

"THE mission church, founded by the Rev. J. Z. Kiernander, the first protestant missionary to Bengal, was completed in 1770 (seventeen years before that of St. John's.) On the 23d of December of that year, the sacred edifice *was consecrated, and named Beth-Tiphillah,* which, in the Hebrew language, signifies the House of Prayer. The building cost the founder 60,000 sicca rupees; 1,818 rupees of which only had been presented in benefactions. Thus, after a lapse of fourteen years, Calcutta once more beheld an English church, completed at the expence of a stranger! the former old church having been destroyed by the barbarians, in 1756.

"In the year 1786, a cloud of adversity gathered over the hoary head of Kiernander! He foresaw the approaching calamity, and wrote to the Society for promoting Christian Knowledge, his wish of going to England; and earnestly solicited them to send out another

another missionary, 'lest his congregation should be forsaken, and his church shut up.' The following year the cloud burst, and the ruin of all his fortunes followed. The seal of the sheriff of Calcutta was clapped even on the sanctuary! The magistrate must obey the law, of which he is only the servant; doubtless that officer with trembling hand closed the gates of Beth-Tephillah! One person immediately stepped forward, who restored the church to religion. He paid for it the sum it was appraised at—ten thousand rupees. Yes, one person stepped forward, and saved the temple, where the hymns of truth had been chanted for seventeen years, from being profaned for any secular purpose.

"The property of the church was transferred on the last day of October 1787, to three trustees, the Rev. David Brown, Mr. William Chambers, and the purchaser, Mr. Charles Grant. Since the transfer of the church, the Society for promoting Christian Knowledge have not been fortunate in their selection of missionaries; and the duty has devolved chiefly on the Rev. Mr. Brown, who, with such other chaplains as have been attached to the presidency, have rendered their voluntary services to the mission.

"The

" The church was much enlarged in 1793, and Mr. Kiernander was invited to open the new chancel on the 29th of December; when he administered the sacrament, and expressed himself extremely happy to see the church so much improved, and greatly increased in attendance. Mr. Kiernander's presence on this occasion was communicated to the Society by Mr. Brown, who says in his letter, ' I cannot but lament his destitution, in the 84th year of his age.' In consequence of which, forty pounds was transmitted to Mr. Kiernander by the Society.

" Mr. Grant, prior to this, left India, but still lives to support the mission. As I pronounce his name my soul turns to England, where I behold him exercising some of the first and fairest duties of humanity. He was succeeded in trust of the church by Mr. Udny. Mr. Chambers did not live to see the new chancel opened; he was hailed to superior worlds the preceding August. In this gentleman, whose character is beyond eulogium, the mission lost a sincere friend, and one of its brightest ornaments: to his pious talents and industry we are indebted for a translation into the Persian language, of Christ's sermon on the mount."

Extracts

Extracts from Correspondence with the Society for promoting Christian Knowledge.

" Gentlemen,

" The letter under your joint signatures, and dated at Calcutta, March 7, 1788, I duly received, and, agreeably to your wishes, communicated to the East-India Mission Committee of the Society for promoting Christian Knowledge, and afterwards by their direction to the General Board. I have the pleasure to inform you, that its contents were received with much satisfaction; and the part you have acted respecting the concerns of the mission, and the mission church, hath greatly endeared you to the Society. * * * * The church, and premises connected with it, Mr. Kiernander long promised to make over to the Society; which promise, it seems, he hath ultimately failed to fulfil; and that you have stepped forward to rescue them from secular uses, and secure them for the sole purposes of religion, is a matter that speaks creditably for you as Englishmen, christians, and members of our national church. Your act therefore is highly approved by the Society, and in the most cordial manner they fall in with your wishes of sending out a new missionary, to carry on the sacred purposes they have all along had in view in Calcutta.

* * * *

" Anxious

" Anxious to accomplish this purpose, the committee looked out for a fit person, who was soon recommended to them for the purpose by the Lord Bishop of Lincoln, in the person of the Rev. Abraham Thomas Clark, a clergyman of his Lordship's diocese; * * the Society hereby recommend him to your most friendly attention, &c.

" The proposal for establishing a mission on a more extensive scale, in Bengal and Bahar, which you were so good as to transmit to my hands, has been listened to by the Mission Committee, and by the General Board, with peculiar satisfaction. They approve its plan, and admire the judgment and piety with which it has been drawn up, and only lament that it is not in their power to give full effect to your wishes. The hope however may be encouraged, that a time is shortly coming when efforts for introducing the knowlege of Christ throughout your parts of India, may generally take place; and whereinsoever the Society can be aiding to forward such designs, they will not be found wanting.

" I am, &c. &c.

" GEO. GASKIN, Sec.

" London, March 7, 1789."

To the Rev. David Brown,
Messrs. Grant & Chambers, } *Calcutta.*

(Extract.)

(Extract.)

* * * " As there is reason to believe that Mr. Clarke has quitted the service of the mission, I am instructed to communicate to the Rev. Mr. D. Brown, and to Rev. Mr. Owen, the particulars of a Minute made yesterday, at a meeting of the Society's Mission Committee, the Lord Bishop of Salisbury being in the chair:

" Bartlett's Buildings, London,

" Thursday April 28, 1791.

" At a meeting of the East India Mission " Committee;

" Agreed in opinion, That letters be written " by the Secretary, to the Reverend John " Owen, and Reverend David Brown, re- " questing that they will have the goodness " to render their utmost assistance, in sup- " plying the duties of the Calcutta Mission " Church, in case of its being vacated by " Mr. Clark, until such time as the vacancy can " be filled up; and that the particular thanks " of the Society be returned to Reverend " Mr. Brown, for the great attention he has " already shewn to this good work.

" GEO. GASKIN, D.D. Sec."

Rev. J. Owen & D. Brown.

U (Extract.)

(Extract.)

" Reverend Sir,

* * * " I am truly sorry for the disappointment experienced both by the Society, and by the friends in India of the Calcutta Mission; and the more so as such difficulties are experienced in our endeavours to procure a fit successor to Mr. Clarke. The Society commission me to transmit to you their thanks for your zealous attention to the duties of the Mission Church, and to assure you that it is their resolution to send out one or more missionaries to Calcutta, as soon as a fit supply can be obtained. May the great Head of the church hasten that time! In testimony of the light in which they view your conduct, they desire your acceptance of a packet of books, of the cost of £.50. selected chiefly by Major Mitchell (from some memoranda, I believe, received from yourself) and which we hope you will receive by conveyance of the Belmont. You will also receive a packet of bibles, and another of small tracts, which the Society desire you, and Rev. Mr. Owen, to be so good as to distribute in such a manner as will best answer the designs of the Society.

" I remain, Reverend Sir, &c.

" GEO. GASKIN, Sec."

" London, May 9, 1792."

To the Rev. David Brown, Calcutta.

(Extract.)

" Reverend and dear Sir,

* * " I am instructed by the Board to return to you the Society's thanks, for your continued pious attention to the concerns of the Calcutta Mission; and to assure you that the Society has its support and welfare much at heart.

" It is extraordinary that no fit person has yet been found, willing to engage in the service of the mission. We still persevere in the hope, however, that a suitable missionary will be ere long discovered. In the meanwhile, may God give you a continuance of strength and ability to the service, and abundantly bless your labours! The Society beg your acceptance of the contents of certain packages of books, &c. which I trust will safely reach you.

(Signed)

" G. GASKIN, Sec."

" May 16th, 1795."

To the Rev. David Brown, Calcutta.

" Reverend Sir,

" It gave the Society for promoting Christian Knowledge pleasure to hear, as well from Mr. Ringeltaube's letters as from the report of

Mr. Charles Grant, that Mr. R. had experienced great kindness and attention from you since his arrival for the mission church at Calcutta; for which, in the name of the Society, I am to return you their best thanks.

" I am, &c.

" July 17th, 1797." " GEO. GASKIN, Sec."

To the Rev. David Brown, Calcutta.

From the same.

" Reverend Sir,

" It gave the Society for promoting Christian Knowledge much concern to find, that Mr. Ringeltaube had disappointed their expectations, and abandoned the mission to Bengal! * * * He is now altogether connected, I hear, with the Moravians; but how precisely he is occupied I do not know. The Society's efforts, with respect to Calcutta, have so often failed, that there is little encouragement to make another attempt there. God grant that means may be discovered, and attempts still executed, to introduce to the natives of Bengal, the knowledge of Christ, as the world's only Saviour!

" The Society having lately reprinted Mr. Leslie's ' Short Method with the Deists,' and his ' Truth of Christianity demonstrated,'

one

one hundred and fifty copies have been forwarded to Calcutta, and directed to you; the Society trusting that you will be disposed to distribute them wherever you may see the probability of their becoming useful. * * *

" I am, &c. your faithful, &c.

" Brother in Christ,

" GEO. GASKIN, Sec."

" London, May 17, 1800."

To the Rev. David Brown, Calcutta.

(Close of Extracts from the Society for promoting Christian Knowledge.)

MR. BROWN'S PRIVATE CORRESPONDENCE RESUMED.

" Calcutta, 24th Sept. 1800.

" My dear and reverend Friend,

" On the 16th instant, I received your most affectionate letter of the 7th of September 1799, together with your book on the scriptures. I am unworthy to be called your son, or in all these years I should not have failed to have written to you. I have however always thought of you with the highest respect and veneration; and I have treasured up your counsels in my heart, and made them the

constant topics of my ministry. About three years ago, I renewed my acquaintance with you in a most unexpected manner. Among some old books, sold by a native, I found your Parochialia. I was delighted with the doctrines which I had heard drop from your lips, more than twenty-five years ago, and which then distilled as the dew into my ears. The foundation, under God, which you laid in me, and upon which the beloved man of God, Joseph Milner, of blessed memory, built, has never been shaken; 'Jesus Christ and him crucified' has been my almost only theme, since I entered the ministry; and I have witnessed the power of the name of Jesus on the hearts of several in this country, some of whom sleep in him. The doctrine of the atonement has ever been the great object of my zeal; and through the grace of God, I still go on to teach and preach Jesus Christ. I shall pay attention to your valuable present. I doubt not but I shall recognise you, in the whole, as I have already done in the preface and some of the chapters, which I have read. Your humility suggests, I may find something to disapprove. This is not likely to happen; while in reading *your* work, I feel myself sitting at the feet of my Gamaliel. Happy

shall

shall I be, my dearest Sir, if with your few prejudices, I heartily embrace the whole body of truth. It has pleased God to shew me great troubles and great mercies; to carry me through evil report and through good report; and it is because his mercies fail not, that I am not consumed. Since I arrived in this country (more than fourteen years ago) I have been constantly employed in preaching, three or four times every week. I have for some years been first chaplain at this presidency, and for above ten years have had a Sunday evening and weekly lecture at the old mission church, at which I commenced my labours in Calcutta, soon after my arrival in the country. I have a full church, and several of the first rank in this settlement attend. Some of them know the truth as it is in Jesus, and feel the power of his resurrection on their hearts. God has given me to find favor in the eyes of our Governor Generals, Marquis Cornwallis, Lord Teignmouth, and Marquis Wellesley; the last has lately founded a college at Fort William, of which he has been pleased to appoint me the provost; and my friend Mr. Buchanan, (a man of eminent learning, and an able minister of the New Testament) the vice-provost. It is to be my peculiar office to teach the christian

religion to the junior servants of the Company, who are to enter the college. I rejoice at this wonderful call; and pray that I may have grace and wisdom to declare the whole counsel of God; and I entreat your prayers, my dear, reverend sir, that I may be found faithful—*faithful* unto death.

"I thank you for the account you have given me of your family. God hath dealt bountifully with you. When I read what you say of your present labors, I long to be your curate, that I might copy still closer after you in example as I do in doctrine. When I have read your work, you shall hear from me again on the subject of it.

"I shall close my letter with a brief account of my family. By my former marriage, I have a daughter eight years of age; (I had three sons, who died under inoculation in their infancy.) In my present wife, God hath given me a help meet for me; one who truly fears him and delights in his law, and meditates therein day and night. I have two sons, one three years old, and the other two; all these have been carried safely through the small-pox.

"I thank you for your kind mention of my Father, to whom I have written by this dispatch.

"I beg

" I beg my most affectionate regards to Mrs. Jesse. I wish you had told me something of Mrs. Ford. Is Mr. Stillingfleet yet alive? In your next, mention some of your old friends; and write to me of the 'signs of the times.' My Wife is sensibly touched with your letter; and begs me to add her respects.

" I am, my most dear Sir,
" Your affectionate Son and Servant,
" D. BROWN."

To the Rev. Wm. Jesse.

1802.

Extract from a Letter to a Friend.

" — My prayer is now principally directed against the root of all evil, *the love of money.* It has cast off from me on the right hand and on the left many, of whom I hoped better things. Oh, when shall the Lord's people turn not again unto folly! There are few who do it not in one way or other; I have compassion, having myself also been tempted: but from what I have seen, I dread, particularly, the consequences of growing rich; not that I am in any danger of being so, but a very little money does the business. One thousand or ten

ten thousand a year, is the same in operation. 'Give me neither poverty nor riches,' is a safe prayer; it is a prayer against riches, and as such I use it, though in no likelihood of becoming rich: if more come than occasion require, I trust I shall cast my bread upon the waters; the Lord help me so to do!"

"*On taking possession of my House at Serampore, 29th April* 1803."

"I now sit down in a house of my own: my good Master had not where to lay his head; though Lord of the universe, he out of love to saints became poor: He emptied himself of all, and was literally the poorest of men. Let me humble my heart before the Lord of All! To pass by the glory of the world, and to be content to live without the comforts, or even common necessaries of life, was but a small thing to forego after what he had already given up; for, amazing love! when he came into the world, he left the glory *which he had with the Father before the world was.*

"Let me not set my heart on any worldly possession; let me not pride myself in any worldly good, but ever bear in mind that my foundation

foundation is in the dust, and that I shall soon be poor indeed if not possessed of the unsearchable riches of Christ. 'He is my God, and I will prepare him an habitation.' Exod. xv. 2. My prayer is—

"Almighty and most merciful Father! for the sake of thy Son our Lord, who became poor that he might bestow upon us the riches of eternity, send thy blessing on our habitation, make it a Bethel, the house of God, and the gate of heaven to our souls! Pour out upon us the spirit of prayer, supplication, and thanksgiving. Here may we be enabled to worship God in spirit and in truth. May our house be the house of prayer and praise, and may the good will of Him that dwelt in the bush, rest on us and our dwelling.

"Blessed Jesus! may we have the grace to open the door of our hearts to Thee, that thy promise of coming with the Father to make thine abode with us may be verified; be Thou our rest and our dwelling-place, and sanctify all thy merciful visitations to us.

"Be our Emmanuel; be Thou with us, whether we be in trouble or in joy; let us but hear thy voice, saying, 'I am the Lord that healeth thee,' and may thy will be done! May the sprinkling of the blood of Jesus preserve

preserve our souls alive, and may the spirit of glory and of God rest upon us through all eternity, for Jesu's sake. Amen."

Upon the late general state of Society in Calcutta.

Extract from a Memorial, drawn up for the Society for promoting Christian Knowledge.

"When I came out to India in 1785, the Society for promoting Christian Knowledge was pleased to solicit my attention to their mission at Calcutta; no duty could be more agreeable to me than to be employed in forwarding the pious views of the Society for diffusing christain knowledge in this country. On my arrival in Bengal, I found the mission in a low and almost deserted state; and in 1787, the only remaining missionary was obliged to leave his station. From that period I began to officiate to the mission congregation; and although I little expected at the time that my services would be needed more than one or two years, yet circumstances have led to their continuance through the whole term of my long residence here. The two missionaries who were successively appointed

pointed by the Society to Calcutta, remained but a short time at their post, and I have been left to carry on the duty with such assistance as I could procure. But I have not been at any period left alone in this work. The chief aid which has been given me I derived in former years from the Rev. John Owen, and in latter years from the Rev. Claudius Buchanan, who since his settlement in Calcutta has regularly shared with me all the duties of the mission congregation.

" It will be satisfactory to the Society to be informed that our united efforts have not been without success. We have seen the congregation continually increasing in numbers, respectability, and seriousness.

" Through the pious zeal and liberality of individuals, the church has been now *again* considerably enlarged, entirely new furnished, and the premises extended, at the cost of about four thousand pounds: and the public utility of the church has obtained for it the favorable notice of Government, which has now extended to it the same protection and aid it affords to the settlement church, and has granted an annual amount to defray the current expence of organist, servants, lights, &c. besides the sum of rather more than eighteen hundred

pounds

pounds to pay off all arrears incurred by needful repairs, &c.

" The zeal of the mission congregation has been further manifested by raising a fund for the maintenance of a minister, whenever he shall arrive; the fund goes on increasing by monthly contributions, and affords a reasonable prospect of support and comfort to future missionaries; a circumstance which cannot fail to engage the Society to renew their efforts on behalf of their Calcutta mission.

" The above brief view of past and present circumstances will be acceptable to the Society for promoting Christian Knowledge, by whose countenance I have been encouraged to proceed hitherto. I think also I owe it to the Society, to add a few words respecting the state of religion in Bengal, having witnessed its progress from the first arrival of Lord Cornwallis in India, in 1786, to the present period, during which term of years there has been a growing attention to religious principles, and an observable improvement in religious practice, and a remarkable change has been effected on the public mind and morals of this community.

" The awful history of the French revolution prepared the minds of our countrymen

to

to support the principles of religion and loyalty, which our late Governor General considered it his most sacred duty to uphold with the weight of his authority: he resolved, to use his own words to me, ' to make it be seen that the christian religion was the religion of the state; ' and therefore at different times he appeared in his place as chief representative of the British nation, attended to church by all the officers of government, to give the christian religion the most public marked respect of the governor of the country. These solemn acts, and the public thanksgivings which took place for the first time under Marquis Wellesley's government, awakened a religious sense of things in many; and led to an open and general acknowledgment of the Divine Providence, which has been highly beneficial to the interests of true religion and virtue.

" Nor ought I to neglect to mention the services which religion and morality have derived from the institution of the College of Fort William for the civil servants of the Company; who under this means have been delivered from the bondage of sloth and sensuality, and from the still worse yoke of the natives influence. This large and respectable

part

part of the community have imbibed a spirit of virtuous emulation and literary research, which bids fair to extend religion and science throughout the Company's vast dominions.

" The natives themselves, it is to be presumed, will derive invaluable benefits from this institution, if duly supported; and I think we are authorized to hope that the knowledge of the gospel among the heathen, will, by the divine blessing, be promoted by the success of this institution.

* * * *

" Another successful exertion I have yet to name, is the establishment of a fund, called ' The Charitable Fund for the Relief of Distressed Europeans and others.' From this source, which is placed under the direction of the vestry, and is supported by public subscription, has been distributed, in the course of little more than four years, twelve thousand five hundred pounds sterling.

" It deserves also note, that the British Government and many principal inhabitants of Calcutta aided by their liberal subscriptions the late Colonel Bie, governor of the Danish settlement of Serampore, to erect a Protestant church at that settlement, to which has been subscribed one thousand pounds sterling.

sterling. There is room to hope this will open a door for the spread of the gospel in Bengal, equally important with his Danish majesty's religious establishment at Tranquebar.

* * * *

"At the period when we have just seen the close of our late eventful government, I have the most heart-felt satisfaction in thus bringing forward to the observation of the Society for promoting Christian Knowledge, these few facts relative to the improved state of religion and morals of our countrymen under this presidency.

(Signed) "D. BROWN."

"Fort William, Aug. 1805."

Extract from a Letter.—A Conversation.

"You have mentioned to me Mr. ——'s poem, which, in another letter received, is praised in the highest terms; and all here are eager to see it, but not a copy has yet arrived. Your observation, that it is a piece not calculated for the court of Calcutta, pained me; because it shews me you have wholly mistaken the character of the court now maintained here. Perhaps a simple fact may give you some idea how much you are mistaken.

A few days since, I was at a state dinner; Mr. —— and ——, our two friends, sat opposite to me; the poem in question was mentioned, and your expression, that it was not calculated for the meridian of Calcutta, was commented on with wonder. I was appealed to, and replied, 'I suppose the piece must be a *religious poem.* This seemed to embarrass them exceedingly! Sir J. D. by whom I was seated, said, 'It was very true that the worst opinion had been formed of us at home; and though he had written the truth to his friends, he did not think he should be believed; prejudices ran so high.' He then told me his own feelings and grateful wonder, on finding the society here so highly improved from what he had left it so many years before; and further observed, that there was no society in England which he had seen more correct in all respects. He added, 'You have full churches, and the most serious attentive audiences I ever saw; and in company I never hear an offensive expression. I believe there is nothing like it in any part of the world.'

(Signed) "D. Brown."

"Calcutta, 1805."

(Extract.)

" Calcutta, 26 April 1806.

" My dear M.

" If Mr. —— received my letter, you will have heard of my resolution to write to you by the first ship; and then I shall not surprise you. I may well call it *resolution*, for it requires both firmness and courage to face a long-neglected friend.

" It has long seemed to me scarcely worth while to renew my acquaintance with a country from which I have felt myself cut off for ever. My calls of duty have always been heavy and incessant. I have reckoned on being found dead in harness, nor quitting my toils on this spot till I laid my head at rest on the lap of earth. As the weary day-labourer, returning home at night to sink into oblivion, feels little or no interest in objects beyond his cottage; so all my views have long been confined to the region of Calcutta, the scene of my labors and trials, and, let me also add, of my comforts: for I can sing both of mercy and of judgment. This long seclusion from all my friends in England, has not been entirely the effect of melancholy; but I have looked on myself as chained to the oar for life, without any pro-

bability of ever being loosed from it. I therefore never dared permit ‘ the thoughts of home to rush on my nerves,’ for if I had, they would soon have ‘ drunk my vigour up,’ and I should not this day have been in the land of the living. I have found peace in driving from me thoughts of home ; I have inwardly said a thousand times, I am dead to them, why should they hear of me any more !

“ The idea of making a competency, and returning to England to enjoy it, never occupied my attention for a single moment, because utterly impracticable under existing circumstances. I might, it is very true, in this course of years have made some independence, if I would have walked in crooked paths ; but from which I have been, through mercy, preserved. The chaplains allowances in India go not beyond the moderate support of a family, unless other means are resorted to.

“ Believing that all events are under the control of Divine Providence, I must believe that ‘ whatever is,’ though contrary to human wishes, views, or passions, is right, ‘ is best.’ This reconciles me to every dispensation of the Most High, who ordereth all things in heaven and in earth for our ultimate good.

* * * *

“ You

" You will be happy to hear, that the Portuguese congregation is taking root again. There are many thousands of that class of people, of every description, in Calcutta, in a dreadful state of ignorance and neglect. For about eighteen months, I have employed an able and zealous preacher, who was formerly a Roman Catholic priest; both Mr. Buchanan and myself are persuaded of his sincerity. He has now been full two years under my eye, and I have reason to be satisfied with his morals and principles. I have hitherto subsisted him at my own expence*; I should be happy if the Society for promoting Christian Knowledge would grant him the allowance they meant to give Ringeltaube. I can commit this matter to no hands better than your own. I continue to preach in the mission church twice every week; it is attended by members of the different boards, and several others of the first rank of society, being no longer stigmatized 'as a place befitting only stable-boys and paupers.' The junior chaplain, Mr. Limerick, reads prayers every sunday evening. I mean to continue the work, notwithstanding my additional

* At the expence of 800 sicca rupees per annum, which he freely bestowed on this purpose.

additional duties, through my connection with the college; for I shall find my account in it, when I render up my stewardship."

Extracts respecting the abolition of the Office of Provost to the College of Fort William.

Extract from a Public General Letter from the Honorable the Court of Directors, dated 21st May 1806.

Para. 6.—" We think the writers may complete their studies in the oriental branches, in one year, at the college at Calcutta, provided they devote their time and attention exclusively to this object. The expence, therefore, of the institution may be reduced within a much more limited scale than at present.

7. " Considered upon these principles, it will be unnecessary to continue the offices of provost and vice-provost: all requisite superintendence may be found in the professors, or in occasional visitations of the governor-general or the members of the council.

* * * *

" To the reduction of the expences of the college at Calcutta to the sum we have mentioned, we therefore direct your immediate attention.

attention. We have stated merely an outline, leaving it to you to appropriate, as you may see necessary, the quantum of charge to the specific heads."

" Honorable Sir,

" I beg leave to submit the accompanying paper to your private consideration, and if any part of it should be found useful for advancing the interests of the public service, my object will be answered.

" In the estimate which I have the honor to lay before you, I have been guided solely by the orders of the honorable court of directors, and by the experience which I have had of what appears to be practicable.

" From conviction that I cannot devote my time and attention more usefully in the service of the honorable Company, than by promoting the success of their collegiate institution, I am induced to offer the continuance of my superintendence, if my doing so be thought eligible; and to officiate without salary, if that is considered necessary by the government, under present circumstances.

" In making this proposal, I am more actuated by moral feeling, than by any other. As head of a numerous family, I feel for the best

interests of the rising generation. The vast difference between even imperfect discipline and no discipline, must be obvious to the mind of every parent. Restraint, in point of expence alone, must be considered as no small advantage, in a distant country, where the habit of contracting debt, and the danger of native influence, are so prevalent.

" The settled state of the college, under the vigilant inspection of the governor-general, during the last year, enabled me to make reports very satisfactory, and highly creditable to the institution. The agitation which again prevails, has produced, within a few weeks, considerable irregularity, as appears from the returns of the professors ; and there are other symptoms of rapid departure from the rules of the college, which nothing but established discipline, enforced with more rigor than has heretofore been found necessary, can check.

(Signed) " D. BROWN."

" Fort William, 23 Dec. 1806."

To the Honorable Sir G. H. Barlow, Bart. Governor-general of India, &c. &c.

The foregoing letter accompanied a very clear and able statement upon the expences of the college, according to the new-modelled institution,

institution, from which the following is extracted:—

"I particularly regret that there should be a necessity for any material change during the absence of the vice-provost, without his concurrence or knowledge; from consideration of his having throughout so eminently devoted his superior talents, with utmost zeal, and by every exertion for the benefit of the public service, in the success of the college. In his absence I take it upon me to communicate faithfully my thoughts, and to submit them with respect and deference to the consideration of the honorable the governor-general."

[A scale of expenditure here followed.]

"Even the sum I have specified falls within the estimate made by the honorable court of directors, and leaves at the disposal of the governor-general, sicca rupees 36,000 per annum.

"What has been stated above, relates solely to tuition. Discipline and moral observance, I am persuaded, can only be provided for in the way that has been hitherto adopted; and from the circumstance of the honorable court having retained a clergyman of the church of England at the head of Hertford College, it would appear, that they sanction the principle

on

on which I was placed as superintendent of the college of Fort William; and indeed, that the institution should preserve any semblance of a college, general custom seems to point out the propriety of retaining a superintending officer, as the organ of communication between the government and the students.

"As the orders of the honorable the court of directors, in their letter which I am now considering, seems to affect the sum expended rather than the mode of its expenditure, I feel encouraged to express myself deeply impressed with the important necessity of still retaining that superintendence, as it respects the efficiency, morals, and dignity of the college of Fort William; and from the intimate interest I have had in the conduct of it, I am induced humbly to offer the continuance of my attentions for this office, during the absence of the Rev. Dr. Buchanan, or till some other clergyman receive the charge, if my doing so be deemed desirable by the government, or till instructions from the court of directors be received on the subject.

"I am solicitous for the adoption of the measure, with a view to the best interests of the service, in order that the youth brought forward in this institution may be regulated by due inspection, while they pursue their studies,

studies, and be restrained from contracting debt, or other ruinous habits; from which dangers, their immediate responsibility to government must be their preservation."

The governor-general, Sir G. H. Barlow, on receiving the foregoing papers from the hand of Mr. Brown, expressed himself deeply struck and gratified at his philanthropy and disinterestedness, and assured him, "he should consider of his proposal." No further intimation, however, respecting it, was conveyed to Mr. Brown; but the new modification of the institution immediately took place, by which the offices of provost and vice-provost were abolished.

His disinterestedness in the service of the college had likewise been exercised at the earliest period of its formation; for it was originally designed, that the provost should receive the students on their arrival. This idea was, however, dropped, and no allowance was attached to the appointment for such an expence: yet he had in the interim received a student into his own family; and others, whom he could not accommodate under his roof, he placed in the college apartments, and ordered

ordered them their meals by the college servants, with their wine, chiefiy at his own charge. On the public table being opened, his personal expenditure for the students ceased; but he claimed no remuneration for the trouble and charge he had been at, considering, he said, his appointment and pension, *as it originally stood*, to be abundant compensation.

It was at the first determined to be the assigned office of the provost, that he should deliver lectures to the students of the college, "on literary, moral and religious subjects, in order to instruct and confirm them in the principles of the christian religion, according to the doctrine, discipline and rites of the Church of England, as established by law." Accordingly Mr. Brown drew up some heads, left among his papers, of the subjects he proposed for discussion, under the head of "Plan of a course of Lectures, *moral* and *religious*, adapted to the situation and circumstances of the Students of the College of Fort William;" but it was deemed best to postpone this design, with others of a concurrent nature, till the college should receive the ultimate sanction and countenance from home, and its authority be fully established and acknowledged: but the

the hour never arrived which could encourage him to make a more public effort in behalf of the institution.

Extracts from circular Communications to a few Fellow Chaplains.

"Under the head of *events*, some late sudden deaths have been marked in Calcutta.

"Mr. * * visited his indigo works one morning in his usual health, but returned home in a few hours rather indisposed. No danger however was apprehended till about eight or nine o'clock in the evening; but, by two in the morning, he was dead!! He had some knowledge of the gospel. But he who lives according to the course of this world, whatever may be his knowledge, will die in uncertainty: and so it ought to be, that presumption may not be encouraged in any. Yet Mr. * * left, I find, some religious testimony in writing. I gave to a friend, for his estimable widow, 'Cecil's friendly Visit to the House of Mourning.' She returned the following answer:

'I offer you my grateful thanks for your 'wish of administering consolation to me. I 'shall read with care the work you have sent 'me; but can any words of man afford greater 'relief,

'relief, and comfort and support, than the 'promises of the gospel? I am in possession 'of the written declaration of the strong and 'entire trust and faith in Christ alone, of him 'whom I have lost. I find in my loss, his 'gain; and I find in *my* deep sorrow, cause of 'great thankfulness to God!'

"During the last quarter we have lost several members of the mission congregation. Mrs. H. left a bright testimony, and had an entrance ministered unto her abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. To preach the obituary sermons of departed saints is delightful work. May my dear brethren have much of it! It has been one of my best supports. Now and then one going off triumphantly to glory, is a sweet refreshing consolation. And when I stand by the death bed of such my dear children of the New Testament, I forget the labor and sorrow which I have had by the way.

"A lady who attends on the ministry at the mission church, told her husband a month ago, that it had pleased God greatly to change her mind in some respects, and brought her to a patient acquiescence in his will; that she had formerly considered the loss of a child as more than she could bear, and that she should certainly

tainly become distracted; 'but now,' said she, 'if it should please the Lord to take away a child, I hope, I hope I could submit.' Within the month a child was taken away, and suddenly. After some apparently slight indisposition, the mother found it one morning black with mortification from the knee to the foot, and from the elbow to the fingers ends, and it presently expired. The mother kneeled down before all present, and gave thanks to God with a loud voice, blessing his rod, and adoring his hand.

"An old lady lately afflicted with sickness, and yet very ill, has by deed of gift made over to the Evangelical Fund, in Company's paper, sixteen thousand rupees. Is not that an event? The fund, now worth forty-three thousand rupees in cash, and an house, &c. is valued at upwards of half a lac of rupees. Thus has God prospered an undertaking which begun, in December 1802, as a grain of mustard-seed.

(Signed) "D. Brown, 1807."

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A Letter from a Member of the Mission Church Congregation, (once a Roman-Catholic) to Mr. Brown, connected with the subject of his labors in that Church.

" Calcutta, 3d January 1812.

" Reverend Sir,

" Our blessed Lord teaches us ' that men ought always to pray, and not to faint;' and this exhortation he enforces with a parable of a woman who being troublesome to the judge from whom she looked for relief, at last for her importunity-sake she got her case redressed. But this he said with a view to encourage sinners to address the throne of grace without ceasing, though they seemingly meet with no immediate answer to their prayer. But can we not make use of this parable in any other way? I find we can, and I beg leave to state to you in what sense I intend to do it now.

" More than once I have had occasion to apply to you for the loan of some of your sermons, that I might retain a copy of them for my own improvement, but I was flatly denied one; yet I was satisfied that you had for wise reasons refused compliance with my requests. But, notwithstanding this discouragement

ragement, must I conclude that I shall *always* meet with a denial to my applications? Must I sit still and never importune you any more for some particular discourses which you deliver to the congregation in the old church? No; but I shall again take fresh courage from the text, and make a further attempt with a hope of success. Your sermon of new year's-day last, contained, besides other matters, these particulars, namely, a subject for prayer, that the Lord would accomplish his work amongst us, and a definition of the work itself; and a direction to know who are concerned in it; how they should, through divine grace, devote and exert themselves to promote it in themselves, in their offspring, and in the world at large. But, my dear Sir, whatever strength of thought or retentiveness of memory others may possess, to remember the several points detailed in your sermon, I must frankly declare that my memory is very weak; and I would therefore wish to have the whole of your discourse nigh at hand, that I may refer to it from time to time; and, looking up to the Lord for his assistance, may engage myself afresh as an unworthy instrument in that great work. To such an end will you not indulge me with the loan of your

sermon in question, that I may take a copy of it? I have no doubt but that many others are equally desirous to peruse it; but should you have any objection to this, you may rely upon my word that it shall not be spared to any one.

"I have another petition to urge—Report says that you will no longer continue to preach in the old church, or assist the Rev. Mr. Thomason. This I hope may not be the case; but if it be, what shall I say? He may be enabled in the strength of the Lord to carry on the labor, but must he not look to some secondary assistance to help him in his work? We read in the history of the Israelites, when they were engaged in conflict with the Amalekites, that while Moses held up his hands, Israel prevailed, and when he let down his hands, Amalek prevailed; but Aaron and Hur stayed up his hands, and his hands were steady. If assistance was then necessary, how much more now. But you possess stronger arguments than I can pretend to urge. Yet I would take the freedom to ask you, whether you have forgotten who was the *original* instrument in the hand of the Lord, that gathered at first the old church congregation? Who had so much at heart, and exerted himself

self to the utmost stretch, to have a stated ministry provided for that church? Who was, and even is, so much interested to see the preservation, progress, and improvement of that congregation, and the flourishing state in which it now thrives—was it not and is it not yourself, the grace of God assisting you? And after you have done so much, will you now desert it, and have no further concern in feeding that flock of Christ in your turn as you used to do in time past? This be far from you, my dear Sir! Your helping Mr. Thomason will both strengthen his hands, and diffuse joy and gladness into the hearts of the congregation. If I recollect right, I think you had signified such to be your intention when the last time (after Mr. Thomason's illness) you again opened the thursday evening lecture.

" Intreating your pardon for the liberty I have taken in thus enlarging this letter, and earnestly praying that the Lord may lengthen out your days, and strengthen you more and more as you advance in age, for the comfort of yourself and your family, for the happiness of your friends and the flock of Christ committed to your charge, and for the support of the cause of true religion in the different

quarters of the East, to the praise and glory of God, through Jesus Christ our Lord;

" I remain, my dear Sir,

" Your most sincerely faithful,

" but unworthy Servant,

" M. D."

To the Rev. D. Brown.

Extracts from one of Mr. Brown's latest Letters, in his capacity of Secretary to the Bible Societies.

" Calcutta, Dec. 9, 1811.

* * * * *

" Your highly gratifying letter of the 15th June last I received and circulated, to the great joy of your corresponding committee.

" As the first fleet is now under dispatch, I resolve to send you a few brief heads of information; the particulars you will receive detailed in our next proceedings.

" It has been resolved both by the corresponding committee of the parent institution and also by the Auxiliary Bible Society, that all our printing operations shall be carried on here; where we have the advantage, in print, of superintendence, cheapness, accuracy and dispatch.

" We

"We shall purchase and disperse the five hundred copies among the Syrian christians; the committees will pay the Bombay printer for his gospels, which, with all the reductions he can make, are yet tenfold the price for which we can print them here. *Saving* in great concerns is a most imperious duty, though a wise liberality is essential to new undertakings. The liberality of the British and Foreign Bible Society to us in the East has essentially promoted our operations. I cannot tell how much good you have done by your noble example and zeal in the best of causes. If we have not acted wisely or prudently in every respect, yet we have done to the best of our judgment; we have cast your bread upon the waters, and we trust it will be found many days hence. You have planted a root in India, which will flourish to eternity. Who can appreciate the gift of the bible in all languages? Its price is above rubies, it is life from the dead.

"This year, the most important in my whole life, has given birth to a bible society at Calcutta—the scene of my sorrows and my labors, (whatever they may be.) We began with zeal, moderated by prudence and circumspection, and have proceeded with caution,

knowing what tender ground we had to tread upon in India. The Lord, to him be the glory, hath prospered us in all things. The respectable phalanx of our committee has protected us from scoffers, and *terrorists* who are yet more dangerous. All stand firm to the original purpose, of giving the bible, and the bible alone; thus forming no party, and interfering with no prejudices which are not directly anti-christian.

"We have much to do. Java has opened an almost boundless scene of usefulness. Hundreds of thousands of nominal Christians need the bible; and it will be wanted through the whole extent of the Indian Archipelago. Ceylon alone presents a most extensive field. It is a thirsty land, and demands of us 'living water.'

"The books for your library at Calcutta are arrived in most perfect condition. They are well chosen, highly useful, and most necessary to our present operations.

"You have heard of the self-propagating Banyan tree, letting down its roots from its highest branches, and multiplying itself far and wide; but perhaps you have not heard that two trees go by that name, and that both are generally planted by the natives of India

close

close together and grow up entwined. They are called the Butt and the Peepel. You have planted the butt—'the bible;' and you have placed 'learning,' by this gift of a library, beside it, which will grow up together with it. Thus, united, may the Banyan flourish—while we sleep in dust, waiting for Him who is the resurrection and the life.

"I am now digesting a plan for reading publicly the scriptures. The Church Mission Society will aid this object. Next to the silent operation of the Bible Society, I expect the greatest good (if it please God to prosper the work of our hands) from this undertaking.

"'The time is short,' at least my time, and I wish to see the word of God and the word of God alone sent forth and circulated, and even heard under, as it were, every green tree.

(Signed) "D. BROWN."

To the Rev. J. Owen.

Extracts from a Letter to a Friend, a Member of the Committee for the Church Missionary Society; written early in 1812.

"Your letter of the 11th of June 1811, enclosing a resolution of the committee for the Church Missions to Africa and the East, voting £.250. per annum, for the purpose of promoting the reading of the Scriptures in the Eastern languages, has afforded me the highest possible satisfaction. It is a plan that has been on my mind some years, and has been entirely approved by several judicious friends in different parts of India. I have employed what time I could spare in collecting information concerning its practicability, and probable usefulness; and have received abundant encouragement to proceed.

"I rejoice that the first stone of this building is laid by the vote of your Society; and I trust it will be followed up by many prayers to Him whose blessing alone can ensure success. When the plan to be pursued has been thoroughly digested, and carried into effect, I shall inform the Society of particulars; and when all is ready for the right management of the sum voted for it, I shall draw for the amount.

"Next

" Next to the reading of the Scriptures, the hearing of them read, must be the greatest benefit and blessing to mankind. The Bible Society has provided for the one, and your's has begun to provide for the other. They send forth the Scriptures, and you make them vocal in all lands. Both will accomplish a glorious work, and contribute above all other means (except the conversion of the Jews) towards filling the earth with the knowledge of the Lord. May the Lord of heaven and earth prosper your Society, and give his blessing to the operations of both in the East.

" I forwarded to your secretary a joint letter from my colleagues in committee with myself, informing him that it was unanimously agreed to appropriate the £.500. formerly voted, to the Arabic ; and as soon as we begin to print, I shall send home the amount of that donation, in the sacred books, for the use of Africa, and the Mediterranean.

" All the New Testament has been translated, and a great part of the Old : but much time will be required to examine and perfect the translation.

" The Arabic translator comes to me every morning, and with great diligence translates a psalm from the Hebrew. After examining the

the roots, and the oriental versions, we examine together versions in modern languages, and the most approved critics: it is hard, but pleasant work. At other times of the day he is employed in translating or correcting some other parts of the Old Testament. The Bible Society has sent us a valuable library for the use of translators, which will essentially assist us.

(Signed) "D. BROWN."

A FRAGMENT.

"*Recollections on Recovery from Sickness, 5 April* 1812."

"On wednesday 18th of March, my strength was expended. Having dismissed to Calcutta the report of the Auxiliary Bible Society, with my last directions to the printer —'He made my strength to fall.'

"I then felt myself sinking fast. I said, 'my times are in thy hand.' Ps. xxxi. 15. I could trust all confidently with God: nor was the adversary permitted to assault me for a moment; yet I said to myself all that he could allege or invent against me. From Easter day, my strength sensibly recovered; and to this

this day I have been going on from strength to strength. 'I will sing of mercy and judgment: unto Thee O Lord will I sing.' If I be spared to another Sabbath, I purpose, through God's assistance, to write down my views of sickness sanctified; and also some of my present views for my future conduct, as it respects my soul, my family, and the Church of God.

"7th April.—Much tried yesterday by a letter. This morning tranquillity restored. Consulted my bible, and found what I desired —a word in due season. 'Let your moderation be known unto all men. For charity (that is, love) edifieth.' Lord, give me a right spirit of meekness to shew all lenity to my fellow christians: for, 'he who lays the long-suffering of the Son of God truly to heart, and considers how gently he has treated and still treats him, must needs be moderate towards all men; and think, if nobody bear with others, surely I must!'—(*Bogatsky.*)

"Mr. Cecil's characters very useful to me.

"'It is an easy thing for a man of vigor to bring a quiet man before his bar; and it is easy for this quiet one to condemn the other: yet both may be really pious men, alike serving God with their best powers.'—(*Cecil's Remains.*)

Remains.) May this too teach me to bear and forbear. Prov. xx. 3. ' It is an honor for a man to cease from strife. '

" 19th April.—Instead of having been able to improve sunday the 12th, as proposed, I was confined to my bed; having been seized on friday evening with violent spasms, affecting the organs of respiration, which continued twelve hours; I was relieved by powerful remedies, but which left me languid and exhausted some days.

" Ps. xviii. 35. ' Thy gentleness hath made me great. ' The word gentleness, according to the Prayer-book translation, which seems to agree better with the original in this instance, is rendered ' thy *loving correction* hath made me great.' The word signifies to act upon, to produce effects upon, by affliction or discipline: hence loving correction appears to be a good paraphrastic version. Thy dealings by discipline have done great things for me.

" Come, therefore, and hear, all ye that fear God; and I will declare what he hath done for my soul.

" The benefit of affliction :—

" Many have spoken well on this subject, and none better than the Psalmist, who had large experience. The advantages which arise from the

the discipline of personal affliction or sickness are; 1st. It enables us to try our principles, what they are respecting God, holiness, and the hope given us in the Gospel. 2d. It enables us to examine our hearts with respect to our departure, whether we can willingly leave this life in expectation of something better; what Paul discovered that he thought better: other christians, in proportion as they have the same views and hope, will have the same desire. 3d. Our personal affliction enables us to speak to the edification of others: we cannot but recommend what we have found to be eminently useful to ourselves."

Here the trembling hand of the pious writer stopped! But this fragment evinces the train of feelings which his meek spirit pursued to the last. He could never more resume his pen, except to write a few short notes from the vessel, on which he went a few days afterwards to proceed to Madras, to give his family an account of the renewed promising improvements of his health from the anticipated benefit of sea air. How such hopes were frustrated, have been detailed in the foregoing Memorial Sketches.

LETTER FROM MR. BURKE.

THE following *Morceau* has been promised to the literary reader; it will doubtless gratify his taste, and should not be lost to a British world. Mr. Brown received the original from his Armenian friend, to whom it is addressed; and it has been preserved among his papers.

When the date of this letter is compared with the events which have unfolded themselves, it cannot fail to add laurels to the celebrated prescience of Mr. Burke.

To Yuseph Emin, an Armenian of Calcutta.

" My dear old friend Emin,

" You reproach me but too justly for not having regularly answered your letters, but I assure you that neither my Wife nor I have forgot you, nor has my Son been left unacquainted with our regard and good wishes to you; so that he begs leave to be ranked among your old friends, though you could only know him in his infancy. I have never had much interest in India. Lord Clive once thought himself obliged to me for having done what I thought an act of justice towards him. The only use I made of his inclination towards me, was to get him to recommend you to some military promotion. This was in the

year

year 1772. I am convinced he did write; but I believe he was far from well with the people then in power. Since that time, none of those who governed India, either abroad or at home, have been my particular friends. Some, perhaps, have been ill disposed towards me. My parliamentary occupation with regard to India was, naturally, not very pleasing to those, the faults of whose government it fell to my lot to reprehend. My friends have suffered; I have not gained. I shall, however, be well paid for a great deal of trouble, if I can make the burden of the English government over the people of India a little more tolerable than it has been.

"As to you, my friend, you have been tossed in many storms, and in many parts of the world. It is fit that your declining years should have some rest. I am glad you have sought it in the comforts of a good conscience, and the domestic satisfactions of a good father of a family,—every thing else is but show without substance.

"There are many changes here, of all kinds, since you left us. The Duke of Northumberland, your friend, is dead. Mrs. Montague is still alive, and when I see her I shall put her in mind of you. Many changes too, of a much

much more striking nature, have happened, since you and I first became acquainted. Who could have thought, the day I first saw you in St. James's park, that this kingdom would rule the greatest part of India? But kingdoms rise and pass away—emperors are captive and blinded—pedlars become emperors. We are alive, however, and have, I hope, sense enough to derive lessons of private consolation from great events. They do not always teach the great, for whom they seem to be made; somebody ought to profit of them. You have attempted great things on noble principles. You have failed, and you are better off for yourself than if you had succeeded; for you are an honest, and, if you please, a happy private man. Believe me, if occasion offers, I shall not forget you. My Son and Mrs. Burke desire their kindest remembrance; and pray believe me to be, with great esteem and affection, my worthy old friend,

" Your most faithful and
" Obedient humble Servant,
" EDMUND BURKE."

" March 29, 1789."

END OF THE APPENDIX.

SERMONS.

SERMON I.

Preached at the Presidency Church, Calcutta, August 13, 1810.

1 Tim. ii, 5 & 6. *There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.*

IT has been observed, that the leading peculiarity of Christianity is, its being so entirely a mediatorial system.

It sets forth in its outline, that man has fallen from God; that his recovery is to be effected by a Mediator between God and man; that an essential part of this mediation is, an atonement to be made by the Mediator for the sins of man; that no less a person than the Son of God has undertaken the office; that he has assumed the human nature, and offered himself upon the cross, an atoning sacrifice, to make reconciliation for iniquity; that he hath arisen from the dead, and ascended into heaven; and that there he ever liveth, to exercise his office, and make intercession for us, and to save all that come to God by him; and that all our intercourse with heaven is entirely through his intervention.

We come not to the house of God to listen to speculative opinions, but to receive his holy word, to learn how we are to do his will, and to worship him in spirit and in truth.

To-day let us hear what the scriptures say respecting the atonement and propitiation of Christ, and compare it with the experience of mankind, and with our own in particular.

It is needful to premise, that the most important enquiry we can ever make is—"How can man be just with God? How can a sinner be accepted of his Maker? How can it be well with him at the last?" Questions, which neither men nor angels could have answered, if God had not given us a revelation from heaven.

We should plant our foot on strong foundations, if we were to go back to prove the truth of a divine revelation; but in a Christian congregation this cannot be necessary, or it would be easy to adduce arguments, which in all ages have satisfied honest minds and upright consciences.

It is sufficient for us to hear what the scriptures say. They say (and although the language is figurative, the meaning is plain) that Christ is the propitiation for our sins; that he appeared to put away sin, by the sacrifice

sacrifice of himself; that he hath given himself for us, an offering and a sacrifice to God; that he was once offered, to bear the sins of many; that, by one offering, he hath perfected for ever them that are sanctified; that such a High Priest became us, who by his own blood entered into the holy place, having obtained eternal redemption for us, and in whom we have redemption through his blood, the forgiveness of sins.

These passages, and many more, might be brought forward, asserting the mediation and atonement of Christ, "who bare our sins in his own body on the tree, and who died the just for the unjust." This is the consideration, and the ground upon which are offered to us pardon and peace with God.

The scriptures teach us, that as under the law, without shedding of blood there was no remission; so, under the gospel, without shedding of blood there is no forgiveness; and that "the blood of Jesus Christ cleanseth from all sin." "Christ, our passover, was sacrificed for us;" but the superior efficacy of this sacrifice (above Jewish types) lay in the dignity of his character. The Son of God, the Prince of Life, the Lord of Glory; a person of infinite worth, participating the

common nature of all men, yet perfectly free from sin; a man, united to God, and so personally one with God, that it could be truly said, "God purchased his church with his own blood:" "For," argueth the apostle, "if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, *how much more* shall the blood of Christ, who through the *Eternal Spirit* offered himself without spot to God, purge your consciences?"

That only will satisfy the enlightened conscience, which will satisfy God; which the conscience can approve as worthy of *him*, and in which it can see every thing requisite to answer the end for which sacrifices were appointed.

The apostle argues, that the legal sacrifices, which were but shadows of good things to come, could never make the comers thereunto perfect, as pertaining to the conscience; for nothing could be seen in those sacrifices sufficient to produce the effect which God designed, and man's condition required. "It was not possible that the blood of bulls and goats should take away sin." But the offering of Christ, through the Eternal Spirit, had in it every thing proportionate to the glory of God,

God, and the salvation of man. For this reason "it was offered once for all," and not to be ever repeated. Neither God, nor the consciences of men, will look for any thing more perfect, nor for any addition to the perfection of this one sacrifice. It was a redemption-price of inestimable value, arising from the dignity of the Redeemer's character. It was the price of man's deliverance from death, that curse and wages of sin; and, in its consequence, it will be the opening of the grave and of the kingdom of heaven to all believers.

That Christ died for our sins, and rose again for our justification; that Christ is the Lamb of God, who taketh away the sin of the world; that Christ was lifted up, as the serpent in the wilderness, for the healing of all nations; that Christ is the fountain opened for sin and uncleanness; that Christ is the resurrection and the life, and that whosoever believeth in him shall not perish, but have everlasting life—as clearly appears in scripture, as the sun before us. But are there no difficulties connected with this doctrine?

That the idea of such a mediation is extraordinary and amazing, we must allow; that it is far above what man's understanding could have conceived, and that it even overwhelms

all his thoughts, we feel and acknowledge: and many of the works of God do the same. But that it is inconsistent with reason, that it is contradictory to the plain undeniable dictates of the human mind, or abhorrent from the moral sentiments of our nature, we must deny. On the contrary, it perfectly accords with our reason, experience, and feelings.

We know not all the purposes of Providence, and the ends which the Divine mediation is to answer. Some of them, however, as far as we are concerned, are plainly intimated. Christ is said to bear our sins, or, *the punishment of them*; to have our iniquities, or, *the chastisement due to them*, laid upon him; to become answerable for us as the debts we owe are exacted; to suffer the just for, *or in place of*, the unjust; to redeem us from the curse, being made a curse for, *or instead of us*. But there is a passage still more explicit in the Epistle to the Romans, where it is said of Christ, "Whom God hath set forth to be a propitiation to declare, or for the manifestation, or clear exhibition, of his righteousness, *that he might be just*, and the justifier of him that believeth in Jesus."—Romans iii. 25, 26.

That

That mercy might be exercised in consistency with justice; that both might be displayed, each to the greatest possible advantage, in beauteous harmony together; that the honor of the Divine government might be maintained, its laws supported, and the ends of punishment answered, while even the chief of sinners might be saved: THIS, it would appear, was the primary reason why Christ died.

With respect to future worlds we know not God's vast designs. Yet thus much is said in Scripture concerning this salvation—that the angels desire to look into it; that unto principalities, and powers, in heavenly places, the manifold wisdom of God is made known by the Church; that is, by the counsels and dealings of God with regard to the salvation of redeemed sinners: and again, that it is the design of God, in the ages to come, or futurity, to shew the exceeding riches of his grace, by his kindness towards us through Jesus Christ.

This obviates the objection drawn from the apparent insignificance of him who was to be redeemed.

Whoever is disposed to attend to the dictates of unbiassed reason, may consult Bishop Butler's

Butler's Analogy of Religion, in the second part of which he will find it most forcibly demonstrated, that all the providential blessings which Almighty God confers upon us, are communicated, not immediately, but *mediately through the instrumentality of others.* It will be found demonstrated, that the whole economy of this world consists of evils and remedies, and these, for the most part, administered by the instrumentality of intermediate agents. The consonance of human reason with the idea of atonement, is not deducible from sacrifical institutions only: every part of life exhibits ideas of redemption from evils, and making atonement or satisfaction for the faults or misery of others. What, for instance, is the kind office (sometimes done) of releasing a person from the horrors of a jail, by paying his debts, but a redemption from evil? What is all medical aid, all relief of poverty, the whole course of our infancy, youth, and education, but a friendly redemption from evils to which, without that redemption we must have yielded? Thus we see a redemption from evil by paying a price or substitute in some shape or other, by money, by skill or power, and often by suffering, is no new idea, introduced by Christianity, but is, in fact,

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the usual mode of God's moral government, and by no means contradictory to the natural ideas of human reason.

We will now bring the doctrine to another test: to our feelings, our best—our moral feelings. And here the subject comes within our reach: we cease to speculate when we find we have a part to act.

Whatever notions we may entertain of God and salvation, in the days of ease and health; or however we may pass away our lives in indulgence, or philosophical security, there comes a period when every man capable of reflection is made serious. The most inconsiderate, when the world fails them, when, from the recollection of their past lives, they feel they stand in need of some security from the consequences they have brought upon themselves, and of which they become apprehensive; they then are glad, in most instances, to lay hold of the idea of redemption, and feel the hopes of Christ's atonement very congenial to their sinking spirits, in the proportion that they perceive that they can have no other ground for the expectation of pardon. It would be well if they would look out of, and beyond themselves for help, before the arrival of the trying decisive hour. It is not sending for

for the sacrament to be administered, or crying, Lord, Lord, *at the last*, that will ensure to us an open door of mercy; but we may judge what our feelings will *then* be, by the solicitude which all express (who have any reason or conscience) at the approach of death. Who is the man that feels himself in a state in his own person, to come before God, with confidence? Does he feel no guilt, no fear, no misgivings?

On this subject I would appeal to the testimony left us by a most distinguished modern philosopher; one who possessed great knowledge of the human heart, but unhappily was too little favourable to Christianity: yet viewing the approach of the close of life, he records feelings to which every heart must respond. In the third edition of the Theory of Moral Sentiments, second part, the author describes the real feelings of reflecting human nature. It will be recollected that he passed his life among philosophical unbelievers, and evidenced no disapprobation of their opinions: his judgment may, on that account, have the more weight in the argument. He says, "If we consult our *natural sentiments* (on the subjects of virtue and vice) we are even apt to *fear*, lest, before the holiness of God, vice should

should appear more worthy of punishment, than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow creatures he may (even justly) elevate himself, and may often have reason to think highly of his own character and conduct, compared with the still greater imperfection of theirs: but the case is quite different, *when about to appear before his infinite Creator.* To such a Being, he fears that his littleness and weakness can scarce ever appear the proper object, either of esteem or reward; but he can easily conceive how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; and he thinks he can see no reason why the divine indignation should not be let loose, without any restraint upon so vile an insect as he imagines himself to appear to be. If he should still hope for happiness, he suspects that he cannot demand it from the *justice*, but that he must intreat it from the *mercy* of God. Repentance, sorrow, humiliation, contrition, at the

the thought of his past conduct, seem upon this account, the sentiments which become him, and to be the only means which he has left of appeasing that wrath which, he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement he imagines must be made for him, beyond what he himself is capable of making, before the purity of Divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide in every respect with these original anticipations of nature: and as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us at the same time, that the most powerful intercession has been made, and that the most prevailing atonement has been paid, for our manifold transgressions and iniquities."

These, my brethren, are no doubt the real sentiments of an awakened, reflecting conscience, and in them we must all readily concur.

concur. Doctrines which instruct us where we are to look for comfort in a dying hour, must be of utmost importance to us all; I shall, therefore, give a brief statement of the mediatorial system, as laid down in the Scriptures.

The great design of the Atonement appears to be the rendering a display of mercy consistent with justice.

God, as the moral governor of the world, delights to impart his favour in reward of obedience, like a wise parent who loves his children, but loves righteousness also, and therefore bestows his gifts in reward of it.

If man had continued in obedience, God would have poured forth all the fulness of his heart, all the blessings of eternal life in reward of it. But man became a rebel; and God saw nothing left in our world to reward. God, therefore (humanly speaking) must with-hold his favours, or bestow them in some other way. He hath not with-held his favours, but hath bestowed them in some other way. In *what* way, is made known unto us by the Gospel of the Grace of God. By the Holy Scriptures it is revealed that God hath given to us his Son, of his own self-moved goodness; and hath also blessed us with *all* spiritual blessings, in reward of his obedience unto death. He being

being made a curse, all who believe in him are exempted from it; and he yielding full or perfect obedience to the law, God rewards him, by justifying and saving us, at his intercession, and for his sake. In him, God is so well pleased, for his obedience and sacrifice, that he grants him all he asks:—and he asks our salvation.

This is a principle often seen, and acted upon, among men. When the child of a dear deceased friend is unworthy, we do him kindness for his father's sake.

God doth every thing for us with an eye to his beloved Son; and whatsoever we shall ask the Father in his name, he will give us: no blessing is too rich to bestow on us for his sake.

This is the Gospel of Salvation. But as there is no doctrine of Grace but may be abused, no form of expression but is liable to be mis-understood, we cannot be too much on our guard, even where the plainest truths are set before us in Scripture language. The substitution of Christ, the grand theme of the Gospel, where he is said to be made sin, and the sinner said to be made righteous by imputation, is often strangely mis-apprehended. Christ, became by his incarnation closely united to us,

but

but he became not a sinner. The union between Christ and us, though sufficiently close to afford a foundation for what we did to be reckoned as if it were his, and what he did and suffered, as if it were ours, yet, it is not so close an union as can render the actions of either to be those of the other. It will be eternally true that Christ was worthy, and we unworthy. He was no more deserving of death when he hung upon the cross than when exalted in glory; and we shall be no more deserving of life when in glory—than when we were dead in trespasses and sins.

Sin and righteousness are imputable, but, strictly speaking, they are not transferable: they are transferable only in their effects. The imputation of sin to Christ, was not that God thought him to be the sinner, but treated him as if he had been so: and the imputation of his righteousness to us, is not by God thinking us to be different from what we are, but in his treating us as though we were righteous for his Son's sake.

This distinction is necessary, that when we speak of Grace, our notions of sin and holiness may not be confounded.

By the knowledge of God in Christ, we know that with him is plenteous redemption;

with him all grace is treasured up and ready to be dispensed to all, in perfect harmony with his justice and holiness. Moreover the most gracious invitations are sounded in our ears: "Ho every one that thirsteth, come ye to the waters: and ye that have no money, come ye buy and eat; yea come buy wine and milk, without money and without price. Whosoever will, let him take the water of life freely. Whosoever cometh, I will in no wise cast out."

"Shall we then continue in sin? God forbid." We are urged by the most powerful motives to forsake sin; and without delay to repent us truly, and to turn to God with all our heart: "For let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

To-day, O that you would hear his voice, and harden not your hearts. Seek ye the Lord while he may be found, call upon him while he is near; for how shall we escape if we neglect so great salvation? Behold *now* is the accepted time: behold *now* is the day of salvation. Amen.

SERMON II.

Preached at the Mission Church, Calcutta,
22 August 1802.

TITUS iii. 8. *These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*

THAT Believers are under the obligation to maintain good works, is so evident, not only from the text, but from the whole tenor of the scripture, that we know of no sect of christianity, who pretend to deny it. But with regard to their place and importance, as connected with our salvation, great mistakes have been made by two opposite parties: one party having too much exalted good works, and held them out as necessary conditions of our justification, and as such to be depended upon; whilst the other have depreciated them, as if they were no part of the christian dispensation, and were scarcely connected with it. The extremes on both sides are equally dangerous. He that joins good works with faith, as equally the terms of justification before God, virtually rejects the Saviour's atonement, substitutes his own righteousness in the room of

the righteousness of God, and consequently his expectations will perish. He that separates good works from faith, in his life and conversation, will at last be found to have no part in the kingdom of God and of Christ. It will certainly be worth our pains to enquire from the oracles of God, how far, and in what respect are our good works necessary to be maintained. And in order to make this as plain as possible, it will be needful to answer this question both negatively and positively; or to shew, first, wherein our good works ought to have no place, nor to be at all looked to, or depended upon; and then secondly to shew, wherein good works ought to have a place, and in what respect they are necessary to every christian indeed, that would entertain a well grounded hope of eternal life.

The subject is of the utmost importance; and in order to consider it fully, I shall confine my present observations to the negative part of the answer; and at the next opportunity shew you the reasons and grounds for maintaining good works, and where they are indispensable.

1st. Then, we are not to do good works in order to change God's purposes and designs towards us; or to excite his benevolence and compassion to us.

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It is to be feared too many depend upon their penitent frames, their duties, their reformations, their works of charity, or other religious exercises, as what will excite affections or compassions in the glorious God, correspondent to what they find in themselves. And hence when conscience upbraids the sinner for his past offences against God, he hopes to appease his displeasure by his remorse, by his duties, or by his more careful future conduct: And now he thinks his account is balanced, and he begins upon a new score. Hence it is, that his hopes and fears bear proportion to his frame and carriage. Every serious pang, every religious duty or moral practice, which his conscience approves, will raise his dejected hopes, and give him comforting expectations of the Divine favor. But it should always be remembered that the change to be hoped for by our religious frames or moral conduct, must be *in* ourselves and not in God. He is of one mind, and who can turn him. He is the Lord and changeth not. We are therefore not to look to our good works, but to the Redeemer's merits, and the infinite mercy of the Divine nature, as what will render God gracious to us. Though we are only to hope for mercy in a way of duty,

it is not because this will render God more willing to bestow it, but because it is the way which God hath appointed, to render us more disposed and ready to receive it. When the glorious God treats with us, as if he were a partaker of human affections and passions, this is mere condescension to our weakness, we being incapable to behold him as he is. Surely it is not to make us imagine that he is altogether such a one as ourselves. Our business therefore is to come to Christ, and learn of him; to bow our necks to his yoke; to do good works from faith in Christ, and out of love and obedience to him; and in that way to hope in God for mercy, for Christ's sake, and for his own sake, and not for ours. We are to obey him as a gracious Sovereign, and to hope in him as the sovereign author and giver of his own favors. We are to hope in his mercy, not because we can allure him to the exercise of it, or recommend ourselves to him by any thing we can do, but because he is infinite in goodness, and delighteth in mercy.

2dly. We are not to do good works with a view to qualify us for our reception of Christ by faith, or for obtaining an interest in him. It is too common a case, for men to quiet

their consciences, and to entertain hopes of salvation, from a notion, that they endeavor to do their best; that they endeavor to be found in a way of duty; that they endeavor to mortify their lusts, and to live a holy life; and therefore, though guilty of many defects, both in their duties and conversation, they hope God will accept them upon Christ's account, that the merits of Christ will make up the defects of their performances. When they fall into gross sin, they will then perhaps be afraid that Christ will not accept such as they are; but on their reforming their conduct, their fears blow over, and they begin to hope, that they shall yet obtain mercy for Christ's sake. And what is the meaning of all this? but that they shall obtain an interest in Christ by their good works; and when *they* have done *their* part, *He* will do the rest, will make up their defects, and give such a value to their sincere, though imperfect obedience, that this shall recommend them to the favour and acceptance of God. As though our glorious Redeemer undertook our ransom for no other end, than to render our deficient duties meritorious, and our sins innocent and inoffensive.

This legal and self-righteous principle, seems generally to obtain with the careless, carnal world—they are secure, and give themselves no concern about the affairs of their souls. Nor is this error confined to the world. It is much to be lamented, that many serious persons, who are exercised with concern for their salvation, are greatly embarrassed in their minds for want of clear conceptions of the Gospel. The fact is, they do not believe this plain truth, that Christ came to save sinners, and that they must come to him and trust in him as sinners, having no qualification of their own to entitle them to his favor, nothing but guilt and pollution, and his sufficiency to plead for their acceptance with, and interest in him.

In proportion therefore, as we look to our qualifications to recommend us to Christ, so far we practically make a Saviour of our good works, and reject the salvation of Jesus.

The Gospel brings glorious tidings of salvation to perishing sinners. It exempts and excludes none who will come to Christ for life, who will come to him as lost sinners, under a sense of their guilt and unworthiness; and who will take the water of life freely;—be their guilt ever so great, his blood will cleanse them

them from all their sins; be their hearts ever so hard, he will take away their hearts of stone and give them hearts of flesh; be they ever so destitute of any gracious qualification, of his fulness they shall receive, even grace for grace, whatever their case be, they may safely trust in him, as the author of eternal salvation. But it is the misery and ruin of multitudes, who are pretending to seek salvation by Christ, that they are for dividing the work of their salvation with Him, *who will do all, or nothing for them.* Hence though they follow after the law of righteousness, they do not obtain it, because they seek it not by faith, but as it were, by the works of the law. Here then, good works have no place at all. We are to look after no recommending qualifications for an interest in Christ; but to come to him guilty and miserable as we are, that he may be all in all to us, and do all in us and for us. He came not to call the righteous, but sinners to repentance.

3dly. We are not to do good works in expectation, that we shall by them obtain a title to the future inheritance. It cannot be too deeply impressed on our hearts, that, *as the Apostle saith,* it is not by works of righteousness which we have done, but of his mercy

mercy that God saveth us. It is *mere mercy* in the eternal plan of our salvation by Christ; *mere mercy* in his incarnation, humiliation, obedience and sufferings for us; *mere mercy* in the application of his redemption to our souls; *mere mercy* that we are kept by the power of God, through faith unto salvation, and *mere mercy* that Christ will at last present us faultless before the throne of God with exceeding joy. It is to the praise and glory of his grace, wherein we are made accepted in the Beloved. Our good works cannot have any share in purchasing our title to this salvation; they cannot make atonement for our sins, because the iniquity of our most holy things stands in need of atonement; they cannot give us a claim to mercy, because we are antecedently sinners, and obnoxious to the sentence of the broken law; they cannot make us meet for salvation, because by their imperfections they leave us open to the curse, and because they cannot sanctify our nature and give us new hearts: Nor, can they give us any claim to the special influences of the Spirit of God, because then our sanctification would be of debt and not of grace. What then can they do? No more than bring us to the footstool of mercy, to wait upon God in the

the way of his appointments, that He would "work in us both to will and to do of his good pleasure."

It is our business, with earnest application, to watch at Wisdom's gates, and wait at the posts of her doors, to use our utmost endeavors in all the ways of godliness, righteousness and charity, doing all in the name of Christ; and when we have done all we can, to come still as lost, guilty, worthless, and helpless sinners, self-loathing and self-condemned, to the throne of mercy, acknowledging that to us belong shame and confusion of face; and that we have nothing to plead but the riches of redeeming love, and the boundless grace of God in Christ for the acceptance either of our persons or services.

4thly and lastly I shall add, we must not depend upon our good works for renewing supplies of grace, and for a continual progress in holiness. How many labour in the fire, making religion a hard and melancholy service, by their legal attempts, and by their spirit of bondage. So far as this legal disposition prevails in serious minds, it will not only darken their way, but check their progress in grace and holiness. If they expect to make any proficiency in their spiritual course,

course, they ought to remember that the divine life must be carried on in the soul, in the same manner and by the same means that it was begun there. We are not only justified by faith, but we must be sanctified by faith too, and receive all out of Christ's fulness. Would we then maintain a truly spiritual life, the life which we live in the flesh must be by the faith of the Son of God: would we maintain a conversation worthy of our holy profession, our conversation must be in Christ: would we live in the love of God and of our neighbour, it is faith which worketh by love: would we get a victory over the world, and all its allurements, this is the victory that overcometh the world, even our faith: would we be able to withstand temptation, it is the shield of faith, by which we shall be able to quench the fiery darts of the wicked: would we be strengthened in the service of God against all opposition, we must be strong in the Lord, and in the power of his might: would we go on our way rejoicing, we must rejoice in Christ Jesus, and have no confidence in the flesh: would we persevere in the service of God, we must be kept by his power, through faith unto salvation. We must despair of all sufficiency of ourselves to mortify

mortify sin, and to quicken our souls in the ways of God and godliness. When we have done all we can, we are unprofitable servants, and must rely *wholly* upon the Lord Jesus Christ. Yea, we must rely *confidently* upon Him, that he may fulfil in us the good pleasure of his goodness, and the work of faith with power. Amen.

SERMON III.

Preached at the Mission Church, Calcutta,
29 August 1802.

SECOND PART.

TITUS iii. 8. *These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*

I HAVE shewn you, in a former discourse, to what purpose good works are not necessary, and in what respects they may not be depended upon. They are not necessary to change God's purposes or designs towards us, or to excite his benevolence or compassion to us. They are not necessary to qualify us for our reception of Christ by faith, or for obtaining an interest in Him. They are not necessary to give us a title to the future inheritance: nor are they to be depended on for a progressive sanctification in the way to the heavenly kingdom. I proceed now to shew, in what respects they are of necessity; and to what purposes they must be done by all those who would approve themselves Christians indeed.

1st.

1st. then: Good works are necessary, as being one design of our redemption: they are one end and design of our redemption by Christ. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." And they who are indeed interested in this redemption, who have indeed believed in God our Saviour, who are trusting in Christ for acceptance, will feel the power of his grace quickening their souls, and exciting in them a zealous regard to duty. None, therefore, have any ground to flatter themselves with the dream of a regenerate state, while they indulge themselves in sin, or live in the neglect of known duty. This we are to affirm constantly that they which believe in God, must be, and will be, careful to maintain good works. Though good works are not the fountain and foundation of a renewed nature, they are always the streams that flow from that fountain, and the superstructure upon that foundation. Though they do not sanctify us, they are the natural and necessary actings and operations of a sanctified heart. An unholy life gives the lie to our profession; it defeats all our pretensions to the Christian hope; it contradicts the very end of our calling,

calling, and is contrary to the tendency of the new nature. Grace is given for exercise, and is a vital operative principle.

2dly. Good works are necessary, as expressions of our gratitude to God for all his goodness to us, more especially for gospel grace, and the influences of his blessed Spirit. Impossible it is for us to have any due conception how great our debt of gratitude is to our infinite Benefactor. "He made us, and not we ourselves: his hands have framed and fashioned us." He has preserved us through innumerable difficulties and dangers, and all our life long continually followed us with loving kindness and tender mercies. He hath made the world for our use, with all its rich variety, fitted to supply us with whatever is necessary, convenient, comfortable, or delightful. But if all these, and innumerable other instances of the inexpressible kindness and goodness of God to us, be not sufficient to excite our gratitude, He has sent his Son, from his bosom, to relieve and bless us, to deliver us from the guilt and power of sin, and to bring us to the enjoyment of himself in a blissful eternity. And shall we remain unaffected under all this profusion of loving kindness, and remain insensible at the sight of this mercy, which is enough

enough to fill heaven and earth with astonishment! What returns does the glorious God expect from us for all this? No more than the love and obedience of our thankful hearts and lives. No more than to live to Him, and delight in him, gratefully to receive, and faithfully to improve the benefits he is bestowing upon us. He requires nothing of us but that we should be ready to every good work, out of love and gratitude to God. What wretches must we be, if the infinite goodness of God (his infinite love and compassion in Christ) does not constrain us to renounce the world with its affections and lusts, and make it our delightful endeavor to serve Him! They who have ever tasted that the Lord is gracious, and have any suitable sense of their obligations to Him, will study *what* they shall render to the Lord for all his benefits; they will delight in endeavors to glorify Him; they will be solicitously careful of a constant conformity to his will, and a peculiar delight in following after holiness. All their profession of religion, all their pretended faith in Christ, all their appearance in the cause of truth, all their seeming zeal for the glory of God, the interest of religion, or whatever else they may suppose evidences of their

renewed state, will prove but "as sounding brass and a tinkling cymbal," without a real life of holiness. The Lord Jesus Christ will own none as belonging to him, but those who are a peculiar people, and zealous to promote good works.

3dly. Good works are necessary to honor our profession, to adorn the doctrine of God our Saviour, and to bring glory to his name. There is nothing brings a greater scandal upon our holy religion, than the worldly, carnal, unsanctified lives of its professors. This gives occasion to the enemies of the cross of Christ to blaspheme his name, and speak evil of the way of truth; to call religion a cheat and delusion; and judge all that make an appearance of holiness to be hypocrites and false pretenders. This casts stumbling-blocks in the way of those who are beginning to set their faces Zion-ward, and proves a sad temptation to apostacy. This hardens secure sinners in their evil courses, and pacifies their consciences, from the thoughts that those who make pretences to religion are as bad as they. And, what is still worse, "if while we seek to be justified by Christ, we ourselves also are found sinners," this brings great dishonour upon our blessed Master, as though he were

the minister of sin, and has a dreadful tendency to render the means of grace ineffectual; to quench the Spirit, and to drive the very form, as well as the power, of godliness out of the world.

You see, then, the necessity of a holy life; if you have any value for the interest of Christ's kingdom in the world, any pity to the souls of men, any regard to the honor of the Saviour, and the holy religion which you profess, and any desire to escape having the guilt of other men's sins, (as well as your own,) charged to your account in the day of Christ: If there be any force in these motives, to prompt us to a life of holiness, we who profess ourselves Christians should approve ourselves, as speaks the Apostle, "a chosen generation, a royal priesthood, an holy nation, a peculiar people, to shew forth the praises of Him who hath called us out of darkness into his marvellous light." Indeed, the chief end of man is to glorify God; it is the design of our creation; it is the design of our redemption; it is the design of our baptism and profession, and should be the scope of all our conversation and practice. But how shall we act in correspondence with this design, unless "we care for the things of the Lord, that we may be

holy both in body and spirit," diligently following every good work.

4thly and lastly. Good works are necessary to our inward comfort. We often see that observation verified, that the wicked are like the troubled sea, which cannot rest. They must have seared consciences indeed, who can have peaceable minds in the way of sin, and in the neglect of practical godliness. A tender conscience will remonstrate against the indulgence of any sin, either of omission or commission. And miserable must that man be whose heart condemns him, and who has a worm gnawing continually in his breast; and yet this cannot be avoided without a holy walk and a blameless life. The way in which comfort flows, is said to be " the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world."

From these, and other particulars which might be adduced, the necessity of maintaining good works on gospel principles, must evidently appear. For although they cannot make atonement for our sins, or appease the wrath of God; although they cannot procure us an acquittance from guilt, and a right to be freed from

from condemnation; yet still it is nevertheless certain that, in fact, no man will escape the wrath to come, who has had an opportunity, and yet neglected to follow after holiness. This is the test of a Christian's sincerity; and the eternal judgment will turn upon this evidence. When the judge cometh, his reward will be with him, to render unto every man according unto his works.

A word of exhortation shall close the subject.

If you have no evidence of being in a state of grace, be found diligent in the use of the appointed means. It is true, that God is the sovereign author and giver of his own special favors; but it is also true, that he gives you no encouragement to hope for them but in the way of duty. In this way you may plead for the Holy Spirit to draw you to Christ, and to work the work of faith with power in your soul. In this way you may hope in his mercy, not for the sake of your duties, but for the sake of Christ's infinite merits, and of the promises of God made to you in him. You are indeed called upon to strive to enter in at the strait gate; yet you must remember, and realize to yourself, that you are utterly incapable of that obedience which the gospel

requires, without faith in Christ. Faith is the spring of evangelical obedience, the root of all other graces, and the principle of all such religious duties as God will own and accept; for without faith it is impossible to please God. Your first business is, not only to pray to God that he would draw you to Christ, but you must endeavor to look to this precious Saviour, as to a sufficient fountain of all grace, trusting your soul in his hands for pardon and holiness. This is your present duty, on the supposition that you have no satisfying evidence of your being born of God and created anew in Christ Jesus. Let us now then suppose the case to be otherwise, and that you are persuaded you have experienced the happy change; an humble and cheerful dependence upon Christ for new supplies of grace must be still the source of your persevering obedience. Go on then to trust him, and you will find that he will not fail your expectations: you will find that his grace is sufficient for you. In an humble confidence in Christ's sanctifying, quickening influences, you must take heed to yourself, and keep your soul with all diligence; you must see to it, that the heart be right with God; that you maintain a strict watch over your affections as well as conversation;

conversation; that you neglect no known duty towards God or man; that you carefully improve the time and talents committed to your trust; that you use your rank, influence, and fortune in the service of your great Master, and endeavor constantly to maintain an holy, humble, faithful, and thankful life. And remember, after you have done all, you are nothing, and must daily renew your repentance, on account of your unprofitableness and poor attainments in holiness. This is a good work, which will call you to deeper humiliation every day. After your union with Christ by faith, this is the way, and the only way, of comfort here and happiness hereafter.

SERMON IV.

A MINISTER'S APPEAL TO HIS HEARERS,

Preached at the Mission Church, Calcutta,
26 October 1794.

ACTS xx. 27. *I have not shunned to declare unto you all the counsel of God.*

THESE words are selected from that most affecting discourse delivered by the Apostle Paul, before the elders of the church of Ephesus. He was on his way to Jerusalem, where he knew he was to suffer many things, and that they should see his face no more. He therefore gave them a solemn charge, appealing to their consciences how plainly, diligently, and disinterestedly he had preached the Gospel among them. "I have kept back nothing, saith he, that was profitable to you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. I have shewed you all things. I have coveted no man's silver, gold, or apparel. And for the space of three years I have ceased not to warn every one of you, night and day with tears. And now I know

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ye shall see my face no more; wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

Happy apostle that had such a witness in his own breast, and in the breast of his hearers, to his faithfulness, efforts, and zeal to win souls. And happy those ministers who tread in the steps of the great exemplars—the first teachers of christianity.

But if they were so deeply penetrated with a sense of their weakness and infirmity as to ask "Who is sufficient for these things?" much more may we, who have neither their gifts, nor their inspiration. Yet however sensible we may be of our own inferiority and imperfection, there are occasions when we may modestly appeal to our hearers, that we have not through fear or through favor, kept back any truth tending either to conviction or edification.

It is seven years this day, since I engaged in the service of this church. The original idea was to preserve it as an open door for the Gospel; when, under adverse circumstances, it was in danger of being shut for ever. It was then hoped that in the space of one year there

there would be a supply of ministers, who would relieve me from the charge, and permit me to retire. But seven years have elapsed, during which period there has been no intermission of my labors, and Providence still sees fit to continue them. I shall not carry your views back to the opposition which was made to this work at the beginning, nor to the sacrifices which it occasioned; suffice it to say, that we have passed through evil report, and we have passed through good report; and now all men seem clearly to understand that we have no worldly ends or interests to serve. The Gospel has been preached freely, that is, without income, reward, or any other earthly consideration whatever; and in this respect we glory that it hath been preached as the Apostle preached it to the Ephesians, for surely we have coveted no man's silver, gold, or apparel, nor have we been deterred by any troubles or temptations from speaking boldly the word of truth, testifying fully to all within our hearing, the necessity of repentance toward God, and of faith in our Lord Jesus Christ. The dying beds of some who have departed hence in the Lord, have been unspeakable consolation and encouragement to me, and hid repentance from mine eyes; for

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in death there is no deceit, and that ONE IMMORTAL SOUL should be made wise unto salvation is worth a life of labor and pains, or all that we can lose of a temporal nature. So fully am I persuaded of this that I hope never to grow weary of the work which I have undertaken; death only can deprive you of my exertions till I see you supplied with ministers, to the least of whom I shall cheerfully give place, trusting in God, who hath hitherto helped us, and who will not forsake, but will prosper the work of his own hands among us. But chiefly, as the words of the text indicate, I wish to draw your attention to the truths which have been uniformly delivered in this place. "I have not shunned to declare unto you all the counsel of God." The Apostle explained what he meant by this expression, *all the counsel of God*; he comprehended all under the two great branches of "repentance toward God, and faith in our Lord Jesus Christ:" and in these the third great branch of religion, which is holiness, is likewise included. Repentance: how often has this topic been discussed, and its nature explained to you, how many appeals have been made to your consciences, how many false subterfuges have been removed, and clear and direct

obligations

obligations pointed out; what more can be said on this subject which has not been said? Have we not laid open the depth of our fall and misery, and have shewn how human nature was once elevated and happy in innocence, but, that by the entrance of sin it lost the glorious image of its Maker; and that so far from bearing any resemblance to him since that period, it has on the one hand, in its pride, envy, hatred, malice, and such evils, too nearly resembled fallen angels; and on the other, in its sensual propensities, has even descended lower than the beasts that perish. This truth, though so humiliating, we have insisted on as undeniable. We have appealed to the page of history, wherein are instances of monsters in human shape; but we are to recollect it is the history of *our nature*; and that the seeds of every vice have been, since the fall, inherent in every breast. We need only to be left to ourselves, and the power of outward temptation, to prove that ambition and voluptuousness would transform us into as bestial and diabolical characters as any we hear or read of: what reason have we then to make it our daily petition that we may not fall into temptation! Now it is in setting forth this part of the counsel of God, that

ministers

ministers find one of their greatest difficulties, and on account of it meet much of their opposition from the world. "Human nature, it is said, is not so bad; you exaggerate, you misrepresent it; these are hard sayings, disagreeable to hear, and who can bear them! Only some particular people are capable of depravity; the rest are upon the whole virtuous, though imperfect characters."

But here it is we are bound to keep nothing back, we must tell the whole truth, we must not shun to declare all the counsel of God. We have therefore shewn that the *Principle* of depravity is alike in all; and that the testimony of God is not respecting such particular transgressors only as have offended grievously, but, upon all without exception; for, to use the very words of scripture, "God hath concluded all under sin, that every mouth may be stopped, and all the world may become guilty before God." "All have sinned, there is not one righteous, no not one." And one of the most exact, moral and upright men then living, even our Apostle himself, when from a self-righteous pharisee he became a christian, confessed that he was a miserable sinner; and exclaimed, from a clear discovery of the desperate depravity of human nature, "O wretched

wretched man that I am, who shall deliver me!"

Painful as it may be to insist on this fact, yet, from a sense of its truth and importance, we have not shunned to urge it home to every bosom, though it be felt there "quick and powerful, and sharper than a two edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow." If it requires courage to go and tell a friend, that he is a ruined man, that his affairs are deranged, and he must be bankrupt; or if it requires courage to acquaint him that he is mortally sick, that his disease is incurable, and he must die,—we will venture to say it demands no less courage in ministers to be faithful in charging men with their guilt and misery before God. It was for doing this that St. Stephen was murdered by the Jews; for it is said, 7th Acts, that when they heard these things they were cut to the heart, and gnashed on him with their teeth, and stoned him to death. But if we would be faithful to men's souls we must perform the same unwelcome office; we must convince the conscience, and shew that all have sinned, in order that we may preach the Gospel of Repentance to all. I trust, in this also, we have not failed, and

may

may therefore take you to record that in these respects we are pure from the blood of all men.

And secondly, concerning "faith in our Lord Jesus Christ;" have we not set him forth in all his glory, fulness, and sufficiency? Have we not uniformly insisted that he hath made our peace with God, by the blood of his cross; and that there is salvation in no other name under heaven given among men, but the name of Christ? Have we not directed the eyes of your faith to "the Lamb that was slain and is alive for evermore?"—And to the end that you might rejoice in this sight, and make the right use of it, we have, connected with this doctrine also, preached repentance, well knowing that as the sick only desire the physician, so the convinced sinner only, can value the Saviour. If we wish you to feel your misery, it is that you may seek relief in the Blessed Redeemer. If all men were prepared thankfully to receive, and duly appreciate such glad tidings, we could for ever dwell on the delightful theme, and continually display the Gospel of the Grace of Christ, the riches of his goodness, the plenitude of his forgiveness, the perfection of his righteousness, and the greatness of his glory. Happy they who know

know how to prize their unsearchable treasures in him, and to exult in the joyful sound of his salvation.

But, my brethren, we have never failed to connect the doctrine of holiness with that of faith; we have ever shewn that repentance and faith must always precede holiness, and are productive of it, and that without this fruit or evidence of his sincerity, "no man shall see the Lord." I trust therefore that during the seven years of my ministry among you, I have plainly and consistently persevered in preaching to you the Gospel, and that I have not shunned to declare any part of it. On the other hand, it behoves me to say, that I have had deeply attentive and serious hearers, and that the word of God has not been spoken to you in vain.

It is your voluntary support which preserves to the public this house of prayer, conducted as it is according to the established form and doctrines of the Church of England: and let me continue to hope that you will not remit, either in your attendance or contributions, to so good a cause.

I thus have ventured to lay open my heart to you, and to make an appeal in which I am persuaded you will acquiesce; I therefore will only

only add in the words of our great Apostle ;— " And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Amen.

SERMON V.

Preached the 1st of January 1809, on a stated Minister being first appointed to the Mission Church by the Court of Directors.

Ps. cxxxvi. 23. *Who remembered us in our low estate: for his mercy endureth for ever.*

FOR several years past, we have been accustomed to assemble in this place on the first day of the year, for the purpose described by the prophet, Isa. lxiii. 7, to " mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses."

To assist us in the same grateful service on the present occasion, I have selected a portion of the 136th Psalm, which seems to be applicable to the existing state of religion in the world, to the circumstances of this church and congregation in particular, and to individual experience.

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The whole Psalm suggests subjects of perpetual thanksgiving, and calls upon every thing that hath breath to set forth the high praises of God; "All thy works shall praise thee, O Lord, and thy saints shall bless thee." God alone doeth great wonders, and they are placed before us in regular order, that we may make them distinct subjects of praise. God is to be praised in his sanctuary, praised in the firmament of his power, praised for his mighty acts, praised according to his excellent greatness. God is great in creation, great in providence, great in redemption, great in grace; and he is greatly to be praised.

The heavens declare the glory of God, and the firmament sheweth his handy work. He is governor among the nations, and his kingdom ruleth over all. He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name. The mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto children's children.

The works of the Lord, under each of these heads, call for distinct and reiterated praise. He is the Lord our maker, the Lord our redeemer, the Lord our righteousness, the Lord our sanctifier, the Lord our strength;

and, under all these characters, every pious soul will bless the Lord at all times, and will unite in saying, "Thou art worthy, O Lord, to receive glory, and honour, and power. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."

The particular topic in the text, proposed as the subject of universal praise, is to worship the Lord Jehovah, "who remembered us in our low estate."

These words also recal to our recollection the low estate of human nature, on the entrance of sin into the world. Then all was lost; God's image was lost, holiness and happiness were lost; soul and body were miserably lost, and exposed to endless perdition. "Thou hast destroyed thyself," was not only true as spoken of Adam, but of his whole race, in whom all died. There was none to help, none to uphold, and no intercessor was to be found. This was the low estate in which God found us, when remembering his sovereign and covenant mercy in Christ, he was pleased to restore us, to raise the fallen, and to save the lost. God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

life. This is the chief mercy of the gospel dispensation, and we are bound to acknowledge that we derive it from the free grace and unmerited goodness of God. His mercy endureth for ever. From first to last, salvation is of grace, the gift of God, through Jesus Christ our Lord. This must be the first view which the pious mind is to take of the spiritual application of the passage before us. When we were sinners, lost and hopeless, Christ died for us, the just for the unjust. He was made sin for us, and we were made righteous by him. This was grace and mercy, arising solely from the riches of Divine goodness.

The words, we think, are applicable to the existing state of religion in the world, and the diffusion of Christian knowledge through the earth.

This is a subject which would require more time than we can now give it. We shall only be able to glance at a few particulars.

The church of God was in a low estate, when the first and only true worshipper of Adam's race was slain, for being more righteous and offering a more acceptable sacrifice, than his brother, who slew him.

The church of God was in a low estate, when Noah and his family only were to be

found in the whole world, that then peopled the earth, fearing God and working righteousness.

The church of God was in a low estate, when Abraham was called, and Isaac was the only child in whose posterity the church was to be continued, and through whom the promised blessing was to be imparted to all the nations of the earth.

The church of God was in a low estate, when Jacob and his family were nearly perishing by famine in the land of Canaan.

The church of God was in a low estate afterwards, when it felt the oppressor's rod; when the children were commanded to be destroyed, and the people were in bondage and misery, which threatened their extermination. Then it was that God remembered his covenant mercies in Christ, even the mercies which he had promised to Abraham, to Isaac, and to Jacob, and delivered his people with a strong arm and with a mighty hand. The church of God was frequently reduced to a low estate, and as frequently delivered from the hands of its enemies. It passed through many a fiery trial in captivity, but was still preserved, amidst afflictions and troubles, to be the joy of the whole earth; so that the

mother

mother of our Lord could say, in the name of the church of God, " He hath regarded the low estate of his handmaiden; he that is mighty hath done to me great things, and holy is his name: and his mercy is on them that fear him, from generation to generation. He hath put down the mighty from their seats, and exalted them of low degree. He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed for ever."

The church of God was, in one sense, in a low estate, during the primitive persecutions, though it preserved and increased its spiritual strength, and shone with brighter lustre while in the furnace of affliction. On the other hand, it was diminished and brought low in point of spiritual strength and purity, when favored with outward prosperity. Some true light, indeed, was preserved through the dark ages; but to what an exceeding low estate was true religion reduced, at the period of the Reformation! Spiritual wickednesses then sat in high places; the light of the holy scriptures was extinguished; darkness covered the earth, and gross darkness the people. Then it was that God shewed strength with his arm, and

scattered the proud in the imagination of their hearts. Luther was raised up, and all the powers of earth could not prevail against the efforts of one obscure monk. Then God raised up our own national church from a low estate; gave her blessed martyrs, and able ministers of the New Testament, who, eminent for piety and sound learning, translated the scriptures, and diffused the light of them far and wide. From that period, true religion seems to have been increasing continually unto this day. Vital godliness has declined in some places, and has been revived in others, from time to time. But upon the whole, the church of God, the number of true members of Christ's mystical body, or true believers, seems to have increased from age to age; and, upon a calm and dispassionate view of the existing state of religion in the world at the present period, we cannot help thinking, that God hath remembered his mercy towards his church, and raised her from a low and drooping state to better hopes, and more cheerful prospects of enlargement and prosperity in the earth. Instruments have increased, and the zeal of many hath abounded; the hearts of thousands have burnt within them to spread the blessing

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of the gospel of peace through all lands. The times seem to favor our hopes of the moral improvement of mankind.

Our own nation has been led to consider the value of Christian principles, and has taken warning, it is to be hoped, from the wreck of surrounding nations, which have perished from the want of them. Greatly as every feeling mind must lament the misery occasioned by the overthrow of mighty kingdoms, yet the well-informed and pious Christian will see, in these events, the designs of Providence to destroy the progress of infidelity, and to break down the brazen walls of superstition. The end to which infidelity leads, was seen in the horrors of the French revolution. It is not so formidable or fashionable as it once was. It is not now the open destruction that wasteth at noon-day, though it be still the secret pestilence that walketh in darkness. Few think it prudent to own, that they do not believe their religion: on the other hand we have seen, that superstition, which refused the scriptures to the kingdoms over which it swayed, and prepared inquisitions, and dungeons, and sundry kinds of death, for as many as sought the true light of the word of God; I say, we

have

have seen it deprived of all temporal power, and losing, with almost equal rapidity, its spiritual dominion over the consciences of men.

The words of our Lord to his disciples were written for our sakes, upon whom the ends of the world are come: "When ye shall hear of wars and rumours of wars, see that ye be not troubled; nation shall rise up against nation, and kingdom against kingdom: for all these things must come to pass; but the end is not yet." He who reads his bible will believe, that God is the disposer of all events, that he can and does cause the wrath of men to praise him, and the remainder of wrath he will restrain. When Sennacherib boasted, "that with the sole of his feet he had dried up all the rivers of besieged places," he was answered, "Hast thou not heard long ago, how that I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou should be to lay waste fenced cities into ruinous heaps; therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. But I knew thy abode,

abode, and thy going out, and thy coming in, and thy rage against me."

We believe that there is the same God, and the same providence, superintending the affairs of men at this day; and a way seems to be preparing for the more general diffusion of scriptural light throughout the world. All true Christians in the four quarters of the globe are earnestly seeking the establishment of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost. And blessed be God, we can say, thou hast multiplied the number of true worshippers every where, and thou hast increased the joy.

Therefore should the church continue to pray, as she does in the 45th Psalm, appointed for Christmas-day, for the prosperity of King Messiah, for the going forth of his powerful word, even the sword of the Spirit, for the conversion of the nations. "Gird thy sword upon thy thigh, O most mighty: and in thy majesty ride prosperously, for the sake of truth, and meekness, and righteousness; and thy right hand shall teach thee wonderful things. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." His throne is distinguished from the thrones of this world, by its endless duration; this sceptre from the sceptres of earthly potentates,

potentates, by the unerring rectitude of its administration.

I shall not particularize the various efforts which are making for the advancement of true religion or virtue in the earth, but shall mention, as favorable to the cause, the great increase of means and instruments for the purpose of translating and circulating the holy scriptures, which appears to be not only the least exceptionable, but the most rational and hopeful method of doing good in the earth. Would we give the Gentiles light, let us give them the holy scriptures, from which we have derived all our own light, and comfort, and knowledge, and virtue.

From a low estate, and small beginnings, God has greatly raised our hopes in respect of this object. May our hearts be enlarged towards our fellow-sinners of the Gentiles, and, as we were once sunk in equal darkness and ignorance, may we desire that they may be admitted to participate in our privileges, and to sing with us, to the God who redeemed us from our low estate, that "his mercy endureth for ever."

We observed, that the words of the text are applicable, not only to the existing state of religion in the world, but to the circumstances of this church and congregation in particular.

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On this head it will not be necessary to say much. This church, till nearly the present period, was without funds or means to carry it on; except such as the congregation occasionally supplied. That there must have been much laudable effort on the part of the congregation will be allowed, when for the space of twenty-one years, they had had no fixed minister, but were supplied by those, who had other charges and little leisure for the duties required. Their patience and perseverance have at length been crowned with success. This church consecrated by *a perpetual service of thirty-eight years ministrations*, is now favored with a settled minister to carry on the work. It has pleased God to send you a scribe well instructed, skilful in the word of righteousness; apt to teach, seeking not your's but you, and willing to spend and be spent in your service. You will hear the same doctrine maintained, which you have ever heard; and which you believe to be the power of God unto salvation.

You have witnessed its effects in the lives and deaths of several of your brethren, and you have seen and felt the support which is to be derived from the hope set before you in the gospel. You know that other

foundation

foundation can no man lay than that is laid, which is Jesus Christ. How grateful then must it be to you to behold in this new gift of God, your minister, a faithful preacher of Christ crucified, who will keep back nothing from you that is profitable to you, and will not shun to declare unto you the whole counsel of God. You are not now left to precarious aid, but you are in the hands of one who is able to feed the flock, and who takes the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind. This, considering how low your hopes have often been reduced, and how long the trial of your faith has lasted, will not fail to be added to the circumstances of this day calling for particular praise. God hath remembered you in your low estate, and done great things for you, whereof you will rejoice, and express your joy by owning that his mercy endureth for ever. You will not doubt but that I most sincerely participate in your joy, and that I consider the mercy vouchsafed you, as the most remarkable in its circumstances, and the most seasonable and providential that can be imagined. And from this token of the Divine favor, let us hope, that God will maintain his Gospel in this place, that the word of truth

will continue to be dispensed, nor fail in the generations to come.

The words which have been applied to the existing state of religion in the world, and to the circumstances of this church and congregation in particular, may further be applied to individual experience.

Many of us can say, that God remembered us, and shewed us mercy when we were brought low, with respect to mind and body, and estate. We were once in a low state of religious knowledge. It was a state of ignorance. We knew not ourselves, our spiritual condition before God; we knew not God, nor the holiness of his nature and law. We knew not the Gospel, nor the way of salvation by Jesus Christ. It was a state of sin, and we were in bondage to satan, and the world, and sinful lusts, pleasures and pursuits. We were strangers to the way of holiness. It was a state of misery; and the way of peace we knew not. Hath then God condescended to pity our ignorance, and to instruct us; to convince us of sin; and to shew us that it is an evil and bitter thing to forsake the Lord, and to live without God in the world? Hath he led us to the refuge of hope, to the healing virtues of a crucified Saviour? Hath he restored our

souls;

souls; hath he brought us out of spiritual trouble, and healed all our diseases? Is his anger turned away, and doth he comfort us; crowning us with loving kindness and tender mercies? Then we shall not forget all his benefits, but we shall bless the Lord with our souls, and all that is within us will praise his holy name; who remembered us in our low estate; who gave us his holy Spirit to enlighten us; and who sent his word and healed us.

Again, have we not often been brought low in body, and raised up again from the bed of sickness? Have we not been preserved from many bodily dangers, and experienced unexpected deliverances, when vain was the help of man? We ought then to set up the memorials of the Lord's mercies towards us in this respect; and the living, the living should praise him, as we are enabled to do this day.

Once more; has not God brought many of us through difficult affairs and troubles, from which we thought it almost impossible to be extricated? Hath he not in great trials and perplexities, opened a door and made a way for our escape? Hath he not sustained us in many conflicts; and delivered us out of the hands of men, when they rose up against us?

Hath

Hath he not upheld us, when we were bowed down by the pressure of calamity, by afflictive providences, and by bereaving strokes; and comforted us, when the sorrows of our hearts were enlarged? And can we not say, thou Lord hast holpen us and comforted us? The Lord, who hath often appeared for us when we were low in temporal respects, low in spiritual respects, low in hope, and low in comfort, is worthy to be praised by us; for his mercy endureth for ever.

I consider the present season as favorable to religious improvement, to serious reflection, and to holy purpose.

Permit me then, my brethren, to exhort you to look back, and take a retrospective view of the year which has just closed; and to look forward with holy purpose to the year before you, and to consider seriously your present circumstances, in order that you may duly improve the occasion. The hints which have already been suggested, will serve to recal to the memory of each of us, the dealings of God with us during the last year. Nor need I open the wounds which have been scarcely closed; or enumerate consolations which we have largely experienced. Whatever our distress or difficulty hath been, we have been brought

through it; and it behoves us to sing with the Psalmist, not only of mercy but of judgment. For shall we receive good at the hand of God, and shall we not receive evil? Hath there not been much evil to correct in us? Was there not a needs be for the chastening of the Lord? With what gentle rebukes hath God been pleased to break and humble our hearts, when he might have destroyed us! "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." For in very faithfulness he afflicteth us; and by his loving correction it is that he makes us great. Looking on the past, we have much to repent of, much to be sorry for; many sins to be washed away in the blood of Christ; many tempers to be sanctified; many habits to be reformed. Looking forward, we know not what a day may bring forth. We have seen great changes in the year past, we may see greater, and experience greater during the present year; nay, we know not but this may be the appointed year for our great change. With what holy purpose then ought we to enter upon it, with what care should we consider our present circumstances. With what earnestness

earnestness should we examine whether we be in the faith; whether if we die, we shall die in the Lord; whether our robes are washed and made white in the blood of the Lamb; whether we have a saving interest in Christ, and a clear title through the Redeemer's merits to mansions in the skies! Next to our souls, we may consider the other circumstances in which we are placed. Do we walk in the midst of trouble? Are we surrounded with difficulties and embarrassments of various kinds? Is our health precarious, our success in the business of life uncertain, our path clouded, and our hope deceived? Then let us remember to our great and endless comfort, that God is a refuge for us. There is no room to despair, while we have the all-sufficient God to go unto. From age to age thousands of thousands have witnessed his faithfulness and truth, and confessed that he helped them in their low estate, and that his mercy endureth for ever. He is the same in fulness, the same in love, the same in power, yesterday, to-day, and for ever. Let us seek him then as one that is able and willing to help us, when reduced to the lowest state: and let our testimonies be added to all that have gone before, of his being a very present help in the time

of need; that others may be encouraged to seek his face and put their trust in him, and thus his name and praise be handed down to the latest posterities that shall be blessed through him.

Being in the hands of such a God, our state may be low, but it cannot be remediless. There is nothing in our condition, nothing in our affairs, nothing in our families or circumstances, or employments, for which God is not all sufficient. Even when we are brought to the lowest state, and are humbled in the dust of death, as we must be, even then we rest in him, we sleep in hope; and he will raise us up at the last day, and crown us with glory and immortality, according to the mighty working, whereby he is able to subdue all things to himself.

Finally, my brethren, I would recommend to you as a parting word, that you should attain the habit of attending to the dealings of God with you, that you should observe his providences, and consider the operations of his hand, and keep a record of your particular trials and deliverances, and of the whole merciful dispensation of God to you. And this 136th Psalm points out the right method of improving our mercies; we should dwell on them,

them, not in the bulk merely, but separately and individually, and make each a distinct subject of praise, just as you observe each verse of the Psalm, is dwelt upon, and made a reason for celebrating that mercy which attends us every step from first to last; and which, blessed be God, endureth for ever, &c.

Amen.

SERMON VI.

Preached at the Mission Church, Wednesday, 1 Jan. 1794.

1 Cor. vii. 29, 30, 31. *Brethren, the time is short: It remaineth, that both they that have wives be as though they had none: And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not: And they that use this world, as not abusing it: for the fashion of this world passeth away.*

WHAT a number of just and important reflections arise out of this subject.—With these just reflections let us, my brethren, begin the new year.

1. The time is short.

2. The ties of nature will soon be dissolved.

3. Our sorrows and our joys will not continue long,

4. Whatever we have, we must soon resign.

5. The world, whether used or abused, will presently pass away.

The time is short, but the business of life is great and momentous. For though we continue

continue here but for a moment, go hence and are no more seen, our duration is eternal, we must exist for ever, and for ever be happy or miserable, as we have employed the short space given us on this side the confines of eternity. There can but be two practical uses drawn from the consideration of the shortness of time: First, its transitory nature should lead us not to set our hearts upon it, as if it were of any consequence in itself. A journey, a voyage, is only interesting, as it conveys us to the object of our wishes and the haven where we would be. Secondly; its awful consequences should ever be before our eyes, and we should be careful that the end may be happy. It introduces us to the unknown, but eternal world; it fixes our destiny either in the abodes of the blessed, or in the regions of woe. Time therefore, short as it is, is not to be trifled with. It is to be the means of imparting to us endless felicity or endless sorrows. How important then is time! How seriously should it be employed! And how solicitous should we be, that the day of our death may be more happy and glorious than the day of our birth! What is sown in time must be reaped in eternity. And be not deceived, God is not mocked, for whatsoever a man soweth, that shall he reap. If sin is our

practice, if we are living without repentance, and concern for our souls, and end our mortal life thus, we well know what we have to expect:—We shall reap the wages of sin and the miseries of impenitence. On the other hand, if our short life is made introductory to a happy death; if we have repented, and believed in the Redeemer of our souls, we shall have no reason to lament a short life or a sudden death. For whatever we think of life, how soon will the scene be changed!

All the ties of nature will shortly be dissolved; and they that have husbands, wives, children, or friends, be as though they had none. I need not say, how dear these ties are, how much of our attention they are prone to occupy, and how hardly we resign them. But they are not the great end of life. One thing is needful, one thing is essential, and that is, our eternal salvation; which we are bound to regard in the first place, as the great business, on account of which we were placed in the world. We are, therefore, bound to make all the relations of life subservient to this important end. Whosoever, saith Christ, loveth father or mother more than me;—i. e. whoever hath his heart and affections more set on the creature, than on his Creator and Redeemer, falls below the standard of the Gospel.

Gospel. We are by no means denied the exercise of our feelings, or forbidden to exercise the sympathies of our nature: Nay, it is our duty to suffer all proper objects to call them forth, but then we are limited as to the degree; neither our grief nor our joy must be excessive; and least of all, must either exclude the care of the soul, or cause us to over-look that object, which before all others, is worthy of supreme regard. He that was very God, and was made man, and that came to us in mercy from heaven, and that died on the cross for us, is no doubt to be our first and highest love, and all things else to be received, loved, and used for his sake. This is the path of duty marked out for us in the Gospel: and to keep us steady in it, to moderate and regulate our affections, we are not to forget, how very soon we must part with the dearest names, and leave what we love most on earth.

As a further argument to preserve an equal mind, we are assured that the joys and the sorrows of life will soon come to an end: and they that weep as though they wept not, and they that rejoice as though they rejoiced not. This reconciles us to weep a little, or to rejoice a little while we remain here; but not to be sorry as men without hope; nor to be thoughtlessly gay, as those who have no religious concerns

concerns to make them serious. It is of little comparative importance how we pass through life as to outward circumstances; whether our sorrows be many or few, provided we are ready to enter on a better world, and have secured the mercies of God to us in Christ. The true Christian's motto is, "as sorrowful, yet always rejoicing." He sees enough in himself and in the world around him to lament and to trouble him. He deplores his sinful condition, his sinful heart, his sinful life, and the prevalence of sin on every side of him; but he is not without hope in his Redeemer: and this cheers all his prospects, and affords him a secret and sincere joy at all times. For he is assured that he is in the hands of his best Friend and Saviour; he is persuaded of the wisdom and goodness of God in providence; and he knows all must work for his everlasting advantage.

Our Apostle adds to the inventory of transitory things, "They that buy as though they possessed not." If we bear this in mind, how just and moderate will it make us in all our pursuits. We shall neither desire the temptations of riches, nor the trials of poverty. We shall refer all to Providence, and be content with such things as we have; knowing that as we brought nothing into this world,

so we shall carry nothing of all that we possess away with us. Faith in Christ is the true riches: a hope laid up in Heaven the greatest treasure. And even what things we leave behind, though they may exist and remain many lives after ours, yet the time of their very existence is short; for the fashion of this world passeth away: the world itself will be burnt up, and all that inconsiderate creatures have coveted so much, perish for ever.

What motives then are there, my brethren, to induce us to use the world as not abusing it! We use it, when we employ it to fill up our stations in life, and to discharge the duties that are incumbent upon us from the various relations we bear in the society where we are placed. And above all we make the most proper use of our time here; when we employ it so as to insure a happy eternity; which we only can do by repenting truly, and by earnestly applying for that remission which Christ hath purchased for us by his death. We abuse the world when we set our hearts upon it, and devote ourselves to it, as if it were our God: we abuse it, when we only make provision for the flesh to fulfil the lusts thereof: we abuse it effectually when we postpone the consideration of our souls for it.

Moreover,

Moreover, my brethren, several of us have to look back on our past lives with sensations never to be forgotten. Brethren, the time is short. How many affecting memorials have we of this? And what consolations could we now have, if we were deprived of those which flow from religion? When we consider that our friends are not lost, but advanced only a step before us, and have got home, where their sorrows are ended, and their tears wiped away; our's ought to abate,—for ere long we also, confiding in the same glorious Redeemer, shall attain unto the same rest, and find, as they have already done, that our labor has not been in vain in the Lord. May that God who hath made all nations of men that dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, diffuse his blessed Gospel abroad, and incline all our hearts to seek the Lord, if haply we may feel after him, and find him; though he be not far from every one of us. "For in him we live, and move, and have our being." He holds our destiny in his hands: his favor will exalt us to glory, or his displeasure consign us to misery. In short, let us be always ready, and we shall be always happy. Amen.

SERMON VII.

Preached at the Mission Church, 1 Jan. 1808.

EPHES. v. 16. *Redeeming the time, because the days are evil.*

THERE are three respects in which days may be denominated *evil:* when they are days of persecution, of profaneness, or of public calamity.

The present times do not seem to be particularly remarkable in either of these respects, if we except the last. While the scourge of war continues, the misery of man must be great in the earth. We are called upon to consider it as the awful visitation of God, and the tremendous operation of his hands: "Come, behold the works of the Lord, what desolations he hath made in the earth." Do we behold the shaking of the nations, the wounding of the heads of divers countries? Do we behold kingdoms broken with the iron rod, and dashed in pieces like a potter's vessel? We are to recollect that the evil days of impiety, error, and profaneness, preceded these calamities.

When

When God's judgments are abroad in the earth, the people will learn righteousness; they will be prepared for religious truth, for instruction in righteousness, and for an heavenly reign. Looking to this end, we may hope that the sufferings of these times are a prelude to happier days, when it shall be said, "Behold he maketh wars to cease to the end of the earth." But while iniquity abounds, while men run into excess of riot and impiety, and burst the moral bonds which hold society together, we must still expect to follow what has ever been the uniform conduct of Providence toward the incorrigible: "They chose new gods, then was war in the gates."

It has called for observation, that we in this city have enjoyed for a number of years greater tranquillity and freedom from public calamity than any other part of the globe; and perhaps dissipation and licentiousness have been less prevalent than in other societies; there has been at once less opposition to evangelical truth, less tendency to religious errors, and less deviation from decent morals: this must be understood comparatively with our former selves, and with less favored communities.

Persecution is not indeed a striking feature of the present times, although those who live godly

godly in Christ Jesus will always have to endure some degree of it; but when bitter words are the only weapons with which we are assailed, they may well be endured. Religious toleration seems now better understood, and more generally extended than at any former period. This may be one of the effects produced by the pressure of civil calamity, now the overflowing evil in the earth. "While the potsherds of the earth strive with the potsherds of the earth," the church of God hath rest. Yet, let us my brethren be *prepared* for the worst; let us redeem *the time*, and improve the present season, by entering into just reflections on the past, and by forming holy purposes for the future.

We ought to reflect on the dealings of God with us, both in tempora and in spiritual respects. Have we been prospered in our outward circumstances! We should be careful to improve that prosperity to the honor of God, our gracious benefactor; we should honor him with our substance, with our influence, with our talents, and try by every means in our power to advance his kingdom among men. Have we been visited with adversity? We are not to despond; for although prosperity affords men greater advantages for *doing* good,

good, adversity usually furnishes more opportunities for *getting* good: the day of adversity is particularly marked out by Solomon, for consideration. It is the time and season to reflect on the vanity and uncertainty of the world; to know ourselves better, and God more; to chuse the better part, that shall never be taken from us, and to make sure an heavenly inheritance. It will be useful to review the mercies of God toward us in affording us support in the hour of trial. Hath it been made good to us that "as thy day is, so shall thy strength be?" Have we found God a very present help in trouble? then may not past experience give us confidence that we shall find him our refuge and strength in all our future trials?

But it will be still more profitable if we carefully review God's dealings with our *souls*: What hath God done for them? If we have attained clearer views of the evil of sin, of our own hearts, of the world, and of the dangers arising from the evil one, who goeth about like a roaring lion seeking whom he may devour: if we have more of the glories of the blessed Redeemer, of his suitableness as our Saviour, and his inestimable value and preciousness to the believing soul: if we have

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tasted more of the comfort of the Holy Spirit, and his influences on our souls, and consequently have felt less attachment to earthly things, with more earnest strivings after holiness: And if the Lord hath heard our petitions, and strengthened us with his spirit in the inner man; confirmed our faith, and purified our hearts—then let us praise him for his help and grace, and say, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

Have we on the other hand had sharp conflicts of spirit, and walked in darkness, having no light: have we been left to feel our own weakness, when the enemy hath come upon us like a flood; while fightings without and fears within have brought us low in distress and trouble, so that we have been brought to our wit's end, and seemed to ourselves to be in utmost danger of perishing by means of our spiritual or other enemies? If such have been the dealings of God with us, still we have no room for despondency: for it is of mercy that we are not dead in trespasses and sins, and that we have any degree of spiritual sensibility and concern for our souls; any sorrow for sins and sighs for deliverance, with any aspirations after the Spirit of God witnessing with

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our spirit. Whatever may have been our case, still the promise, "My grace is sufficient for thee," stands as a bulwark between us and despair. We may indeed sow in tears, but it shall be to reap in joy; and our redemption draweth every day nearer. "He that shall come, will come, and will not tarry, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

In redeeming our time, we should be particularly careful, as one observes, to redeem the *morning* of time. And it may assist us if we keep in mind there are four mornings of time to be improved by us. The first is the morning of our life, the time of youth, health and strength. Those who have lost this precious season in whole or in part, should resolve to redouble their diligence in what remains of their time: but let the young be counselled to remember their Creator in the days of their youth, since early piety always produces the greatest peace, the greatest profit, and the greatest usefulness. There is no beauty like the beauty of holiness; no friend of youth like religion.

2d. The morning of every day is a time to be peculiarly improved for God and our own good.

good. For as we begin in the morning with seriousness, prayer, and the word of God, we shall find their influence on our minds and conduct during the rest of the day: that time, when our minds are fresh and undisturbed with the hurry and cares of society and business, is certainly the fittest for the duties of devotion. The saints of old were careful thus to improve this season. "My voice shalt thou hear betimes in the morning, O Lord: in the morning will I direct my prayer unto thee."

3d. The morning of every week, or the Lord's day, should be duly improved. As we employ ourselves in holy purposes on the Lord's day, so we may expect his presence and blessing through the week. Many have found it to be thus, and have therefore made the Sabbath their delight, assuredly expecting they would thence enjoy a Sabbath's blessing on each succeeding day. A holy, happy Sabbath, truly consecrated to the Lord, will never fail to prepare the soul either for sorrow or for joy; for it will cause all things to work together for good to them that thus shew their love to God through Jesus Christ. The morning of the week then, the Lord's day, is worthy of our peculiar observance and regard.

It may, perhaps, be not unprofitable for us likewise to set apart, 4*thly*, the morning of every year; to review what we have done, and what has happened to us the year past; and to seek the Divine blessing on the year following. We met on the first day of the last year in this place, to commemorate the mercies of the Lord. We did not then know what was before us; what sorrows, or what mercies, we should experience; nor do we now know any better what is before us; what a month or even a day may bring forth. One thing we know, that God is ever the same. It is through the continuance of his tender mercy, whereby the day-spring from on high hath visited us, that we again present ourselves before him on the first morning of the year, to repeat his praises, and to record the blessings he hath vouchsafed through the year past. If the history of the individual could be taken, even that alone would make a large account; but we have all much to render unto the Lord; and may raise together a grateful Ebenezer to his name.

The believer is related to two families, one peculiarly his own, of the earth, or his house. How that is with God, next to the care of his own soul, is his principal concern. But the other family, the Church of God, is still a dearer

interest,

interest,—he is afflicted in all the affliction of Joseph, and rejoices in his consolation.

We praised God last year for having sent forth several able ministers of the New Testament, into these parts of his vineyard; and now we have to praise him that their labor hath not been in vain in the Lord. Still however the harvest is great, and the labourers are but comparatively few: and therefore, must we continue to wait upon the Lord of the harvest, and pray him to send forth more and more every year: and no doubt it will be done according to the particular in which we have agreed to ask of God. Matt. xviii. 19.

An able and experienced minister a century ago, made the following observation: "The principal design of the command, to pray always and without ceasing—seems to be, that we be careful to prosecute the *design* of our prayers; from time to time waiting for the answer of them, and improving the same in praise when received." As God hath heard our prayers in the particular of ministers, it is our duty to honor him by offering praise, and to feel fresh encouragement to pray: and who can tell but that this year may produce an increase above all we can ask or think.

There are some circumstances relative to "the prosperity of Joseph," or the Church of God, which ought now to be mentioned among the mercies of the last year.

I am desirous of noticing, in the first place, the success of the British and Foreign Bible Society, which I have considered from its rise as the most blessed instrument under Heaven for diffusing the knowledge of the holy scriptures, and consequently true religion in the earth. It is a society, in which all denominations of Christians, whether churchmen or dissenters, have cordially united; and its example has been influential where no argument, no force of reason, no power of persuasion, no fervor of piety has before had influence; I mean, on the inveterate prejudices of Roman Catholics; many of whom are desirous of receiving the translation of the scriptures, which are now preparing for them. And there is reason to believe, that not Catholics only, but Jews and Mahometans will, ere long, shew the same desire of possessing the inestimable treasure of the Divine word. Is it our hearts' desire that nations, now sitting in darkness, may soon stretch out their hands unto God? Let us, my brethren, give them our own peculiar advantage, which is, our Bible;

Bible; that will again be a light unto the Gentiles as it was unto us, and ever will be the light and glory of the Israel of God. In this cause we cannot be too sanguine in our expectations, or too earnest in our endeavors.

I mention with particular satisfaction the efforts which have been made for India, and for Bengal in particular, during the last year; large sums have been subscribed or bequeathed expressly for religious purposes, and for the spread of Christianity in this country. The following contributions have been received or notified: From England 2,000*l.* From America 2,000 dollars; and in this part of India alone S[a] rupees, 67,000. Making the sum of eighty-eight thousand rupees; all contributed expressly to the same object, that of upholding of our religion in this country, and the spread of Christianity in the East. "This," we may truly say, "is the Lord's doing, and marvellous in our eyes."

Yet, this in itself is nothing, without an effusion of the Spirit; the scriptures themselves are a dead letter, or which killeth;—it is the Spirit which giveth life."

The desire to communicate the scriptures, and the desire of scriptural knowledge, which has manifested itself in many instances, is the

best hope of the present times, supported as it is by the purpose and promise of the Almighty. For if God will work, who shall hinder? If he give the word, who shall prevent the publishing it? We may now say, its sound is going forth into all the earth, and unto the ends of the world.

If the merciful Lord preserve us to the end of the present year, thus auspiciously begun, and we are then permitted again to appear in this place, to notice his providences, and record his mercies; I trust we shall have greater things than these to make mention of to his praise. Faith, and prayer, and the promise, are the Christian's path to glory. We have no confidence in the flesh; but the great God is our hope, and our expectation is from him too. If he stir up the hearts of his faithful people, the work will be done; and the earth yield its increase to God.

But the outward work, though becoming us, is not that which is our first concern. We have to live in the exercise of repentance toward God, and faith toward our Lord Jesus Christ; and for the exercise of these, prayer and searching the scriptures are the essential means, and must be our daily resources to maintain our spiritual life. Begin the day with

with prayer, that you may be enabled, whatever may come, to end it with praise. This is a duty which you have at all times in your power: none can deprive your soul of the blessed privilege of prayer;—in every place, in the deepest dungeon, in the lions den, the believer finds a throne of grace, which is at all times accessible to him. When our hearts are but rightly disposed, none can hinder our intercourse with heaven.

Repentance and faith are graces which forward our own peace, and usefulness to others. To grow more humble, contrite, broken in spirit, is the delightful daily work of a Christian. And faith is no less his duty than humility. It is the soul's venture (as one hath said) for eternity; and it is the soul's anchor in this life, keeping us sure and steadfast in the path of duty, and is "the victory that overcometh the world." "Have faith in God." "Believe on the Lord Jesus Christ," are directions of the last importance; for thus we receive and maintain spiritual life, and manifest our christian principles, by keeping a conscience void of offence towards God and towards man: and by faith we triumph over the last enemy that shall be destroyed.

And

And here let us call to mind those triumphs of faith which we have witnessed, or which have come to our knowledge during the last year. We all must tread the same path to glory; and the hope and peace which we see afforded to others at the approach of death, is a blessed encouragement to believe that we shall not be forsaken in the hour of our last trial. Many humble souls look forward with trembling awe to the moment when they must put off their mortal garments, and enter the boundless ocean of being in eternity. And it is no small consolation for us to see how others, weak and frail as ourselves, have been carried through, and made more than conquerors through him that loved them. We continually see Divine strength manifested in weakness; and the most timorous and trembling saint is often made the most triumphant at the last. God hath never failed any who put their trust in him, for support in a dying hour: for when flesh and heart shall fail, he will assuredly be the strength of our heart, and our portion for ever.

But let us keep ourselves unspotted from the world: let us not be weary in well-doing: let us hope to the end: for "the time is short," and "we shall reap if we faint not."

And

And seeing we have so many testimonies afforded by the Church of God in successive ages, and in our own time, for the confirmation of our faith, and "we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Amen.

SERMON VIII.

Preached at Calcutta, 2 August 1795.

St. James iv. 13, 14. "*Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*"

CAN this passage of scripture ever be more fitly applied to a whole class of people than to ourselves, who have travelled to this country from our far distant home? The vanity reproved by the apostle, exists among us in a much stronger degree than is expressed in the text. It represents travellers from no great distance, and as taking thought only for a year; whereas the most of us who come hither, propose a residence for many years, form extensive plans, and indulge high expectations. Indeed, though the subject comes with peculiar force home to our bosoms, yet human life at large is, in every sphere, generally expended in laying out and fulfilling a variety

variety of little plans, the issue of which is as uncertain as we are blind to futurity. Boast not thyself of to-morrow, saith Solomon, for thou knowest not what a day may bring forth. "Come now, consider, saith St. James, ye who "are quite immersed in worldly schemes, and "promise yourselves assuredly an opportunity "to accomplish them; upon what an uncer- "tainty do you proceed on such a supposition. "Instead of being able to reckon on a year to "come, ye know not even what shall be on "the morrow; and much less what the days "and months of a year may bring forth. For "what is your life, upon the continuance "of which all your wordly projects depend? "It is only as a vapour, which appeareth for a "little while, and then vanisheth away, and "is seen no more; how gay soever its form "might be, and how wide soever it might "have extended itself."—Vide *Doddrige.*

Now my brethren, to bring the subject closer to ourselves, let us enquire: Do not the greatest part of those persons who arrive in India, calculate on three things, with an ardor —which one would think was inspired by certainty? But the objects they rely on, are as uncertain as the breath of life.

They

They calculate on gaining *Riches*; on possessing *Time*; and on reaping *Enjoyment.* Few set foot in this country, without sanguine hopes of an independence. It cannot be necessary to add, for the information of those who have resided long here; how many are much disappointed; how few succeed at all. The golden prospect vanisheth like the "baseless fabrick of a vision." Many are the unforeseen misfortunes and troubles, which involve, in inextricable difficulties, the most industrious and wary. These sad reverses so frequently happen, that one would think the confidence need well be abated of those who, on the full career, still seem to suppose that by their own power they can get wealth, and ensure prosperity by their own efforts. But vain the most promising situations; vain the most flattering connections; vain the most ardent exertions. Riches are the gift of God, as much as our health, or the breath of life; and with equal ease he can deprive us of either of them. However unwilling the men of this world may be to allow it, certain it is that they walk in a vain show, and disquiet themselves in vain; and "heap up riches, and cannot tell who shall gather them."

The

The next presumption to be reproved is, they calculate on possessing *Time*. One says, in five years I shall make my fortune; another supposes in seven; and another, that ten years will complete his views. If St. James condemns those who calculate on one year, how censurable must those be who extend their plans, and act upon them, without adverting to a Divine Providence, for ten or a dozen years to come. Unmindful of their mortality, and confident that they shall succeed, within the term they have fixed upon for the attainment of a competence, they give themselves up to the completion of their schemes; they have no room for another idea. Business is their God. Their sabbaths, their bibles, and their souls, have not an hour consecrated to their use. They have an object; time is necessary to its accomplishment, and they will not give an hour to any other concern. One would imagine they had made an agreement with death, that he should not approach them for a limited period: They act with the confidence of immortals, and in ridicule of all recollections of their soon being humbled in the dust of death; and are displeased should any hint at such a truth: they are determined to live and thrive, and not to suffer melancholy notions

notions to cast a shade over their brightest hopes. With this vain security of life, they connect a third and more distant prospect; and build their happiness on the certainty of enjoyment. They seem persuaded they may reap what they have sown, and that they assuredly shall enjoy the fruits of all their labors. They anticipate the felicity of the man who can say, "Soul, take thine ease, thou hast much goods laid up for many years; eat, drink, and be merry." Let those who aspire to riches, examine their hearts, and they will find that to attain such enjoyments, or little better, is the summit of their hopes. But how many, like the rich fool in the Gospel, arrive on the very borders of their long anticipated gratifications, when their souls, like his, are required!

My brethren, I appeal to your experience; many have we seen in this country, whose "fortunes have been made," as it is called, and their passage to return home taken, when the illusion of enjoyment vanished—by the stroke of death. Let us not pass lightly over this observation, without endeavoring to rivet it in my own heart and yours. We may get wealth; we may be allowed time to get at least an easy competence, but who can ensure

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us that we shall find space for the enjoyment of our stores. Death may cut us short, as he has done many whom we have known. We retire to our graves with our toils and our sins, while the fond idea of home and enjoyment vanishes for ever. The truths, my brethren, which we now hear, are so palpable, that there seems to be but one way to evade them, and that is, by justifying a devotedness to the world. An antagonist starts forth; let us attend to his defence. It is all true, he says, riches are uncertain, both in their acquisition and possession; life too is uncertain; time is short: no one can say I will live a year, or a day; and many drop into their grave just as they have obtained their great object. But what would you have us to do? Is it not lawful both to plan and to execute; are we not at liberty to improve our circumstances, and do the best we can; and by our industry, may we not rationally hope even to enjoy the fruit of our labors? All do not fail. Would you have us to neglect our concerns, and throw up all, because of these uncertainties. We must take our chance, and do as others have done before us; who can tell but we may be among the successful, who obtain every object, Riches, Time, and Enjoyment.

To such a statement, my brethren, we would candidly answer; industry is a duty, and commendable; none ought to neglect their affairs; every one is bound to fulfil the offices of his station, and to exert himself to the utmost for the well-being of himself and all around him. But the man of the world is culpable for leaving God out of all his concerns; for neglecting to care for his soul; and for putting last, that which is of the first importance. For, however diligent, upright, and praise-worthy a man may be in the eyes of the world, yet one who lives without God, without a sense of his goodness and providence, without any gratitude to him, or any dependence upon him; but on the contrary ascribes all his acquisitions as the natural effect of his own industry, prudence and management — What is he but a practical atheist, who knoweth not that he dwelleth in a house of clay, whose foundation is in the dust, and who may be crushed before the moth? We ought at no time to forget that we are the creatures of an Almighty Sovereign; living, moving, and having our being from him; and that we are his accountable creatures, and therefore culpable before him if we neglect the care of our souls. Come now ye who are

over-anxious after wealth, who give up all your time and talents to this single pursuit; come and tell us, what is a man profited if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul? Prosperity, or length of days, with all the honors of life, must be worse than of no avail, if at the end the soul is lost. Though we may attend to all our other concerns with the utmost propriety and exactness, and our acquisitions are as honorable, and our characters as fair as ever merited the praise of men, yet we shall not escape the righteous judgment of God, if we are found to have been negligent of salvation. For if we are indifferent to our greatest concern, and disregard the chief good, we shall be proved guilty of having committed, against our God and against ourselves, the most awful of all crimes, by wilfully or carelessly destroying the precious and immortal soul, the image of God!

Perhaps few, however, intend to leave the world without paying some due regard to religion before the approach of the last scene. But what then? are they not culpable in putting that last which is first in its importance? They propose to make their fortunes, to settle their concerns, and when every particular

which respects time is arranged to their minds, they intend to look into futurity, and to endeavor to make their peace with God. This is all illusion;—for the period never comes when they have done with the world. It is also highly criminal to put God off till a more convenient season, and to make their Saviour to "serve with their sins," till they find leisure for the serious consideration of their eternal welfare. To shew the vanity, my brethren, of this reliance on sufficient time, let us reflect "What is our life, it is even a vapour, that appeareth for a little, and then vanisheth away:" Will it not shortly be a circumstance of perfect indifference what our rank, fortune, and circumstances are? The moment we resign our breath, it can be of no importance whether we have been high or low, rich or poor, learned or unlearned, prosperous or disappointed, known or unknown, honored or had in no reputation: but it will be of infinite importance that we should be found to have repented of our sins, believed the gospel, and practised holiness.

If we have been made sensible of the fall and miserable danger of our nature as creatures born in sin; if the practical disorders of the heart and life have duly touched and alarmed

alarmed our conscience; if we have applied to the great Physician of souls, who can heal the sick and save the lost; and if we feel the power of his grace pardoning, renovating, and preparing us for a heavenly eternity, then happy are we; we have the true and unsearchable riches: the shortness or uncertainty of our duration here cannot affect our peace; for we know we have a house not made with hands, eternal in the heavens; and are certain of enjoyment, for none can separate us from the love of Christ. This is happiness, my brethren, and possessed of this it is of no consequence where we live or where we die.

Let us then divest ourselves of the vanity which our text reproves. If when we embarked for this country, any of us said or thought, "We will go; and after a few years we will return." Let us now reflect that not one of us can be certain, however much we wish it, of seeing our native land again. Nay, we may be assured, that the greater part of us assembled now together, will never return. Here we must end life, and here we must be interred: "our bones will not come to the sepulchre of our fathers." These thoughts should lead us not to droop, but to determine on securing a happy issue; then come death,

when and where it may, it will never come unwelcome, but find us ready to depart; which the truly pious learn to know is better than continuance in life.

It must be a woeful reflection to those, who have only this world to look to, that they expect their course will probably terminate here; while the real Christian rises above the world, and has better prospects and brighter hopes: and such will be ready to praise the pious dead, who are already dead, more than the living, who are yet alive.

"O that we were wise, that we understood this, that we would consider our latter end!"

SERMON IX.

Preached at the Presidency Church, Calcutta, December 1799,
TO THE TENTH REGIMENT.

LUKE iii. 14. *And the soldiers likewise demanded of him, saying, And what shall we do?*

WHEN that great prophet John the Baptist, was sent from God, to preach the doctrine of repentance, to prepare the way of the Lord, we are told that multitudes of every description went to hear him. The purity of his character gave energy to his preaching; and all were stirred up to hear him: pharisees, sadducees, publicans or tax-gatherers, and soldiers; persons of all ranks and degrees came to him. And he told them, "Now is the axe laid to the root of the trees; and every tree which bringeth not forth good fruit, is hewn down and cast into the fire." By this, the people understood that God would visit them for their sins; and that he would cut them off unless he found in them the good

fruits of repentance. And all his hearers were alarmed, and asked him, "What shall we do then?"

John addressed every class of his hearers, and gave to each the most suitable and important advice. He told the pharisees, that to say they had Abraham to their father, would not profit them in the day of judgment; and that in order to escape the wrath to come, they must have the power of godliness as well as the form of it. Thus instructing those persons, as we my brethren may be instructed, that none must think it sufficient for their salvation that they have godly fathers, or other connexions and friends, as every man must seek God for himself; neither will the outward forms or appearance of religion avail us, unless the fear of God rule the heart. To the publicans or tax-gatherers, who enquired of him, "Master, what shall we do?" he said, "Exact no more than that which is appointed you;" for extortion was their great temptation and peculiar sin: and the faithful preacher proposed to them a test, whereby they might prove to others the sincerity of their repentance, by renouncing their besetting sin. When the soldiers demanded of him, "What shall we do?" He gave them likewise such instruction

instruction as exactly suited their situation. Soldiers in those days, were a terror to the peaceable inhabitants of the country where they were stationed; and they became more formidable and oppressive in proportion as the civil powers were weak, and the laws badly administered. Besides, their dispositions were remarkable for being cruel, ferocious, and ungovernable; and they were never satisfied, unless constantly engaged in schemes of massacre, plunder and riot. This being their condition and manner of life when they came to enquire of John, he told them, "Do violence to no man (or, put no man in undeserved fear) neither accuse any falsely, and be content with your wages, or allowance." Every word of this advice applied to their hearts and consciences, and there is reason to believe that by the preaching of John, several of them became devout soldiers; for such characters we find the pious centurion Cornelius, had about him in the apostolic age, which immediately succeeded. From this history we may gather, that, as all men need repentance, so there are strong motives to lead and encourage all to repent. And first, if such characters as we have been describing, repented and obtained mercy, none need despair. Perhaps despair is the heaviest and

most

most common discouragement of any, to those who are conscious they have done wickedly, and have lived a life of impiety and licentiousness; and, no doubt, the loss of hope is the loss of heaven. The first step therefore with some men, is to persuade them that repentance is not ineffectual; and that sinners, as guilty and miserable as themselves, have been saved.

Now my brethren, could I speak with each one of you individually on this subject, what would you have to say to me? Would any of you tell me, that it was in vain for you to think about religion, for that you had no opportunity, no means, no place for so doing. Is any one of you ready to exclaim, What can I do, surrounded as I am by evil examples? How can I pray, or think of God, amidst torrents of impiety, impurity, and blasphemy, which are daily poured forth on every side of me? Besides, I am addicted to the same vices, as those about me; and the custom of drinking, swearing, and sensuality, is so grown upon me, that I cannot cease from sin. What can I do, weak and tempted as I am? I must doubtless live and die the same; for I never can hope to be better."

To all these, and a thousand other arguments for continuing as you are, we answer,

You

You have an immortal soul to be saved, and it is of such infinite value, that we must not allow its salvation to be unattainable under any circumstances that you can suggest. Be you ever so degraded and sunk in vice; be your sinful habits ever so strong, your difficulties ever so great; say not that you cannot, that is, in other words, that you will not, repent. Think of your soul, of its inestimable importance; think of its endless happiness or misery in the world to come; think how wretched you must be if you lose your soul, and how blessed you must be, living and dying, if you make its salvation sure. Think what St. John would say to you, if you were to address to him the question in the text, "What shall we do?"

Owing to the improved state of military discipline, you need perhaps little caution respecting the abuses which he brought home to the soldiers of his time, such as violence, extortion, discontent, and mutiny: But would he not have cause at least to say, avoid that which is the source of crimes, shun drunkenness, which subjects you to bitter sufferings, and places you in jeopardy every hour; for this vice not only exposes you to the saddest calamities of life; but suppose you should die,

die, as many do in a fit of intoxication, what would become of your soul? you know it must be lost for ever. It might easily be proved that sin is a hard service, and that godliness has great rewards in this present life; that the mind, body, and estate are greatly improved by it; and that in short it is the one thing needful to happiness.

That you may be encouraged, my brethren, to make the experiment, as I have shewn you there is no room for despair, so in the second place I shall state to you, also in few words, that there is solid ground of hope for you in the Gospel.

Why did John preach repentance? Could it be only to call men's sins to remembrance, and to give them pain? Assuredly not: but in order that their sins might be forgiven. It is expressly said, he preached the baptism of repentance *for the remission of sins*, and to the end that all men might see the salvation of God. And to direct men to the true fountain of forgiveness, he testified of Christ, "Behold the Lamb of God, who taketh away the sin of the world."

He is able to take away your sins and mine; their power over us, and their impending punishment: "He is exalted a prince and a Saviour,

Saviour, to give repentance and remission of sins." If you believe and embrace his gospel, or joyfully accept this good news, casting your souls upon the truth of it, you will find it to be to you the power of God unto salvation. It will enable or teach you both to will and to do whatever is good and acceptable in his sight. The power of his word will give you victory over your most inveterate habits; it will purify your hearts, reform and regulate your lives, giving you a peace which will make you happy indeed. That these assurances are not from vain imaginations, but are grounded on real facts, can be proved from the effects which the Gospel of Christ hath in every age produced. Among those, who the Apostle Paul saith cannot inherit the kingdom, being unrepentant, he reckons, 1 Cor. vi. 10, thieves, covetous, drunkards, revilers, extortioners. He then adds these remarkable words; "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

You will find instances in Scripture of many who obtained mercy, and of a penitent thief, who even at his dying hour received the promise of an entrance into Paradise.

The

The goodness of God herein manifested, is not intended to encourage the presumptuous, but to promote our repentance; and to shew us that in no case, in no situation, is it an impossible work. Would to God that some of you who hear me this day, would set about it; and when you go from this place would be seriously thinking, "What must I do to be saved!" This reflection, duly entered into, might redeem you from many bitter sorrows in this present life, as well as from perdition in the world to come. What pleasure would it afford to every minister of Christ, and to the Church of God, to hear you were thus made wise unto salvation! Nay more, the inhabitants of heaven, the angels of God, would rejoice over you, for

"Pleasure and praise run through God's host,
To see a sinner turn:
Then Satan hath a captive lost,
And Christ a subject born."

Amen.

SERMON X.

Preached at the Presidency Church, Calcutta, 1799,
TO THE SOLDIERS OF FORT WILLIAM.

ACTS xvi. 25 to 34. *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word*

word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.

YOU learn, my brethren, from this history, the fate of some of the first ministers of Christ; they were thrown into jail, for preaching the Gospel. But their cause was good, and that comforted them with support and encouragement; therefore, loaded as they were with chains, they sang praises aloud to God.

This may shew you, that happiness does not depend on a man's outward condition. False accusations, stripes, fetters, and prisons, those dreadful calamities in the eyes of most persons, could not deprive these two good men, Paul and Silas, of their peace and joy.

We find then, that it is possible to secure such a happy state of mind as nothing can destroy: Poverty, pain, oppression, cannot hurt him who has hope in God.

This must be a blessed privilege, and it may be yours: but it is to be particularly observed that these persons took good care by God's grace,

grace, that they were not called to suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters; but they suffered as Christians, and therefore had not to be ashamed, but to glorify God on this account: for they that suffer according to the will of God, may commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1st St. Peter iv. 15—19.

From such passages none can presumptuously take comfort and encourage themselves, when they meet only the just reward of their misdeeds.

Let me now turn your attention to the keeper of the prison; he was probably a soldier, mention being made of his sword. When Paul and Silas had had their clothes torn off, and had undergone many stripes, the jailer received a strict charge to keep them safely; and he thrust them into the inner prison, and made their feet fast in the stocks. Now consider what was this man's state of mind whilst he was pushing the prisoners before him into the inner cell, and putting on their fetters. No doubt he would think himself a happy man in comparison of them. He must have viewed them as miserable wretches, exposed to the bitterest sufferings, and possibly he would not

have changed situations with them on any account. Little did he imagine that he was on the verge of perdition; that before the night was over, despair would seize his soul, and drag him towards the pit of destruction: and that he would be snatched from instant death, and endless misery, by means of those very men whom he had been using so cruelly. His sword was drawn, and in a moment he would have stabbed himself to the heart, if that kind man, who had just before been suffering from his rigor, had not called out, "Do thyself no harm; for we are all here."

A great and surprising change was instantly wrought upon this hardened sinner. He came trembling, and fell down before Paul and Silas, and asked them, as a poor penitent, "Sirs, what must I do to be saved?" What a question for such a man to ask, and of persons who were his prisoners! But he could not have asked a more suitable question, for he was just perishing, in the very act of destroying both soul and body for ever.

They spake unto him the word of the Lord: "Believe on the Lord Jesus Christ, and thou shalt be saved;" and in consequence of this word, he embraced the faith, and was immediately baptised. And now, his heart overflowing

overflowing with gratitude to God, and love to his benefactors, he became their comforter, washed their stripes, invited them to his house, set meat before them, and rejoiced, believing in God with all his house.

What an amazing revolution was produced in a single night, in this man's sentiments and actions; how wonderfully were his dispositions changed, and how wholly was his conduct altered! From being a hardened reprobate, he became a new man; humble, penitent, believing, and happy!

Let us then, my brethren, think it worth our while to enquire how this change was effected. Could it be the earthquake, or the *terror* of the moment, which produced the astonishing alteration? We cannot suppose it. For what dangers do many undergo, and what horrors do some witness, often experiencing very narrow escapes, without their receiving the least good; without either their conscience being awakened, or any desires after salvation being excited in their minds. Perhaps there are very few of us, but have met with remarkable deliverances from imminent dangers, and yet it may be that nothing of repentance followed, at all resembling that which we find in the keeper of the prison.

Doubtless he was convinced that the hand of an Almighty God was with Paul and Silas, and that they were his chosen witnesses of the truth. This made him fall down before them, and ask them to instruct him in the true way of salvation.

Now my brethren, be your state as bad or worse than that of the jailer, be you ever so hardened, dissolute and reprobate, God can do for you, what he did for him, if you had but the desire which he felt, to know how you are to be saved. If you once perceived the worth of the soul, and could seriously ask, What will become of *me?* What shall *I* do? You would possibly be almost tempted in the first instance to despair. A host of doubts and fears would beset you; you would think the chain of your sins could never be shaken off; you would ask with trembling anxiety, can I hope to enter the kingdom of heaven? I, who have been a very slave to every vice, is it possible God should forgive so great a sinner? I have been without God in the world; without religion. I have been without gratitude to my Maker, without obedience to his laws—and can I be saved?

Methinks some present may be ready to hold such language as this; and to every serious enquirer, who is in good earnest as the jailer

jailer was, the words of the Apostle may be addressed, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe on him, that your doubts and fears may vanish; believe that his blood cleanseth from all sin; and as all sins are forgiven through faith in his sacrifice, so all virtues are implanted in the heart by the gift of the Holy Spirit, which our heavenly Father will bestow on all who ask him in the name of his Son our Lord.

Pray then unto God for his unspeakable gift, by which you may become as certainly changed as the jailer was, and pass from death unto life, and from despair and wretchedness to hope and joy and happiness: and the love of God will constrain you to holy obedience, sincere piety, and unfeigned benevolence.

Such happiness, which you may all aspire to, would be to you in respect of this life present an unspeakable blessing; for vice and misery are inseparably united, and go on together: it is impossible to be wicked and happy. The troubled ocean, whose waves cast up mire and dirt, is an image of a depraved heart, agitated by passions and crimes. We have all been made miserable by sin, and misery is our just reward.

But God is so far from willing the death of a sinner, that he is ready at any moment to pour into the penitent heart his peace and joy.

Say, my brethren, will none of you partake of this felicity? Will all refuse the peace of God? Will not one of you listen how he may be saved? Will you not come to Christ, who is "the way, the truth, and life?" You will not be excluded, unless you exclude yourselves. Come then, and let many rejoice over you. You cannot be nearer to perdition than the jailer once was; you may this day believe like him, and live. Lift up now your hearts to God, and pray him to shew you what you must do to be saved: and be assured, he is willing, he is ready, to lead you into the path of life, and to conduct you to his right hand in heaven, where there is fulness of joy, and pleasure for evermore. Amen.

SERMON XI.

Preached at the Old Church, Calcutta,
1 January 1810.

PSALM lxxvii. 19. *Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.*

(EXTRACT.)

THE Prophet who penned this psalm, gives us the result of his own experience and observation concerning the Divine purposes and conduct. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Not known (or to be traced) in the works of his creation—not known in the leadings of his Divine providence —not known in the dispensations of his revelation—not known in his dealings by his Spirit. In reference to all these subjects we may say with the Apostle, "how unsearchable are his judgments, and his ways past finding out." It is the prerogative of God, to deal sovereignly, and to give no account of his matters."

"Verily thou art a God that hidest thyself. Isa. xlv. 15. He hath made darkness his secret place, clouds and darkness are round about him. Can we by searching find out God? There is no searching of his understanding."

This and much more is said in scripture to check a vain presumption, and correct our natural pride; which must be subdued, before we can approach unto God. For he hath respect unto the lowly; but the proud he knoweth afar off. Ps. cxxxviii. 6.

It is perhaps one of the best rules by which we may try every doctrine of scripture, whether it be of God, and every spirit, whether it be the Spirit of God, namely, whether its tendency be to exalt God, and to humble man. All the doctrines of revelation have this tendency: they make God all in all. God worketh all in all, that every creature may be humbled before him. By the doctrine of the fall, every mouth is stopped, and all the world is become guilty before God. By the doctrine of justification through the atoning blood, and imputed righteousness, of Jesus Christ, no flesh can glory in his presence; for all is of grace, without money and without price. By the heavenly gift of regeneration, "the baptism of the Spirit, the unction from the Holy One," men are called

called and sealed and sanctified unto the day of eternal redemption. It is his grace which maketh any to differ; and the conclusion is, "Let him that glorieth, glory only in the Lord."

It is, however, greatly to be lamented, that a whole class of doctrines, plainly revealed in the word of God, have been often so rashly and unguardedly stated by the friends of Revelation.

We talk of original sin, redemption, election, effectual calling, adoption, regeneration, final perseverance, and many other topics, as if we knew the whole of them. How different was the humility of the Apostle, who prayed that he might know Christ, and the power of his resurrection, considering himself as yet but imperfectly acquainted with these subjects. Though he had abundance of revelations, and heard in the third heaven, what it was not lawful for him to communicate, yet he confessed that he still "saw but as through a glass darkly."

It will be found as the result of the whole plan of Redemption and Grace, that God's thoughts are not as our thoughts, nor his ways as our ways, on all the great subjects of pardon, acceptance, regeneration, sanctification,

and

and glorification. "As the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." And the result must be, that the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted. As it has pleased Almighty God to preserve our lives to the beginning of another year, and we are assembled in this place for the purpose of acknowledging his hand, which hath helped as hitherto, let us endeavor to improve the occasion by seeking to abase ourselves and to exalt God; whose is the kingdom, and the power and the glory, for ever and ever.

It is our joy, and the joy of the whole earth, that the Lord reigneth. He is the governor. In the Lord Jehovah is everlasting strength, and everlasting love. For his glory all things are and were created, and preserved, and conducted according to the good pleasure of his will, through all existence both of matter and of mind. So that it shall finally be said, "all thy works praise thee, O Lord, and thy saints give thanks unto thee."

The sovereignty of God is the sovereignty of infinite goodness, or we should have no reason to rejoice in it. If God were an evil

Being, his sovereignty could only fill us with fear and dread. But perfect goodness delights in doing good and in doing the most good, and in doing good to the greatest number of individuals, consistently with the honor of his government.

Divine sovereignty is deposited in the best and most powerful hands, and where it must be the desire of every enlightened mind that it should remain. For sovereign power ought to be in such hands as will make the best use, and apply it to the most good:—And this it is, that leads the mind to rejoice in the Divine sovereignty. He is good; he doeth only good, and his mercy endureth for ever.

To teach us this doctrine, we have much instruction given us in the works and ways of God.

We need not go far into the consideration of God's creation and providence to raise our hearts to him, or to draw forth our admiration of him in his visible works. We need not stop to examine the structure of the flowers under our feet, nor the magnitude and motions of the shining orbs, which roll over our heads; we need only to contemplate our own frame and being. We are fearfully and wonderfully made in our bodies; and yet more fearfully constituted in our souls; for, when nature fades,

fades, worlds vanish, and time shall be no longer, the immortal spirit will survive, and reap the harvest of what it has sowed during the period of its present embodied state.

God hath not hidden from us the end and purpose of our existence: nor hath he hidden from us those parts of his ways which are essential to our peace.

He hath condescended to inform us whence we are, and whither we tend.

We are his offspring: "He made us and not we ourselves." He conducts and sustains us: "We are his people and the sheep of his pasture," and he has provided for our entering into his rest. All this is revealed: yet in our natural course, all is mystery from first to last; every step we take in our progress is accompanied and connected with marvellous acts of the divine power and goodness.

We adore God in the wonders of his creation, his inscrutable counsels, his over-ruling providence, and his government of the universe; all of which we believe to be in his hands, from the subversion of a kingdom to the falling of a sparrow. But that in which we are most concerned, respects his gospel and his grace; and his dealings with churches and with individuals.

We

We shall therefore consider the doctrine of the Divine Sovereignty.

1st. With respect to the dispensations of his Gospel in the Earth.

2dly. With respect to his conduct towards his Churches.

3rdly. With respect to his dealings with Individuals.

We have no intention of entering upon high and arduous speculations on a subject, on the brink of which when the Apostle stood, he exclaimed, "O the Depth!" but only to notice what must fall within the observation of every one.

We observe 1st, that God hath in a wonderful and sovereign manner dispensed his own Gospel in the earth.

The Apostle calls it "the mystery hidden from ages and from generations;" as we know it was, before it was dispensed to the Gentiles. And even since the riches of the glory of this mystery have been preached among all nations, to how very small a portion of the human race has the blessing been made fully known. How large a part of the earth is to this hour sitting in darkness and the shadow of death! The apostolic light scarcely preserved its primitive vigour through a whole century; and, though distant

distant nations retained some scattered rays, there succeeded what have been called the dark ages, even in christendom. A dispensation of the Gospel went forth at the Reformation, though not equal to the first in glory, yet promising to be more permanent, and in the end, even to exceed in glory. At the close of the third century of the Christian Æra, there was a great diminution of Christian faith and purity; at the close of the third century since the Reformation, at which we are arrived, there seems to be increasing light, and increasing zeal for the diffusion of it.

It is impossible not to notice the variety of Missionary attempts; not only the recent attempts, but those made a century ago, by the Germans on the coast, and since then by their brethren the Moravians, who (as our Christian poet says, alluding to the Greenland mission)

> "Plant successfully sweet Sharon's rose,
> Midst icy plains, and in eternal snows."

They are in truth, the parent of present missionary attempts; and in spirit, in purity, in conduct, in perseverance, and in humility, we cannot follow brighter examples. But, after all, we have seen nothing like the fulness of the Gentiles yet. The bulk of mankind still lieth in darkness and in wickedness. The

Gospel

Gospel is still a mystery hidden from most nations under heaven. They have it not to this day: it is not dispensed to them. There is however a desire to dispense it, in many; and the desire is a gift of grace; and shall not grace find means? The means lately employed have been, to diffuse the knowledge of the Holy Scriptures. The success has been abundant; and we may hope under God, that he who is the light of the Gentiles and the glory of his people Israel, will accompany the diffusion of his word by the power of his Holy Spirit. But there is one point to which I beg to direct your attention at this time, namely, the dispersion of the Jews into all lands; where they yet remain preserved from age to age, for the purpose of preserving the word of God pure; for the purpose of being ensamples unto us upon whom the ends of the world are come: and, may I not add? for the purpose of being Christian missionaries to all lands, when the time for their conversion is come. They possess many advantages, besides that important one of understanding their own Scriptures. They speak most languages under heaven as their mother tongue; and when the light of the glorious Gospel shall shine into their minds, they will be qualified at once to declare

declare it fully. There seems to be in Scripture some warrant for this idea. "If," saith the Apostle, "the fall of them be the riches of the world, and the diminution of them the riches of the Gentiles; how much more their fulness?" The whole earth is interested in their conversion, and when the time is come for bringing in the fulness of the Gentiles, the Jews may be the instruments; and both events may take place, under the same merciful dispensation, and about the same period. For, if the total conversion of all Heathen lands is to take place *before* the conversion of the Jews, what more abundant riches would remain for the fulness of the Jews to produce?

Prayer for the conversion of the Jews, seems at this time to be a most imperious Christian duty; that they may become missionaries to the nations among whom they are dispersed. As they speak the languages of the people among whom they are scattered; all that will be needful on their conversion, will be the Scriptures translated into every vernacular tongue. And by the blessing of God, this facility for the diffusion of divine truth, is not likely to be long deferred. Yet it hath been much too long deferred. The Romish church till lately neglected the heavenly gift: but

but in most Protestant countries (except in our own) there has been nearly a famine of the word; at least, it has not been so generally dispersed in any other. This we should bear in mind, when we come to consider the wants and necessities of our fellow Christians, who are now soliciting our aid.

It is sufficiently evident from the foregoing hints, that God deals sovereignly in the dispensation of his Gospel; and that we are bound to tremble and adore, while we live under the privileges of Gospel light. For, with respect to the communication of it, his way is in the sea, and his path in the great waters, and his footsteps are not known.

We are, 2dly, to notice the Sovereignty of God with respect to his conduct towards his churches. How he observes, and how he deals with individual churches, we learn from the history of his dealings with the Seven Churches of Asia, recorded in the 2d and 3d chapters of the Revelation. In one place a candlestick is removed; in another, grievous wolves enter in: and similar vicissitudes in churches have taken place in every age since the Apostles days. And what see we now, even in the true church of Christ, but endless differences and divisions; one is of Paul, another of Apollos, and another of Cephas: all ministers of Christ,

but all separated and disunited. Churchmen, Presbyterians, and Dissenters from both; all confessedly good men, but at variance about forms and modes and non-essentials: this party-spirit destroys the advantages that would arise from union and co-operation. He who alone can make men to be of one mind in an house, and give a spirit of union, has suffered his church to become thus divided; and the world enjoys the confusion. It is, however, but a seeming confusion. Yet it is a very humiliating dispensation to the church of God. It is, however, one mean by which he will abase his people, in order that in due time he may exalt them, and manifest his own glory. The sects and parties of real Christians now existing, while it forms the stumbling-block of the world, and, is in fact, the church's foulest disgrace, cannot shake the faith of any true believer. Strange, indeed, it is, that they who acknowledge one Lord, one faith, one baptism, should seem to disagree; yet, in truth, they do not disagree, when non-essentials are out of the question. Let them but omit the mention of outward forms and ceremonies, and banish all peculiarities of phraseology, and speak of what God has done for their souls; and they perceive they are of one heart and of one mind, taught by the same

same Spirit, eating the same spiritual food, drinking the same spiritual drink, and are all baptised by the same Spirit; by whatever outward mode or form of admission they have been received into the church of Christ.

If any thing can humble us, it is this prevalence of party-spirit in the church of God. It is an awful instance of that Divine sovereignty which, while it poureth contempt on princes, pulls down the strong holds of spiritual pride; so that no church, no sect, no party, no particular denomination of real Christians shall have whereof at last to glory. The evil is immense and incurable; but the result shall be, that the Lord alone shall be exalted in that day, when parties shall be no more, and when all shall become one fold under one shepherd.

It is true a more Catholic spirit has appeared of late in some particular instances; and good men of all denominations have laid aside prejudice, and united in sending forth the word of God into all lands. This is perhaps the best, the most auspicious sign of the present times, and augurs good to the generations to come. The prejudices even of the Romish church have been somewhat diminished; and in some places the Scriptures have been received both by priest and people, and are at

this day greatly desired by many more. We see in all the Divine dispensations reason to rejoice with trembling.

It is not in the power of man to perpetuate a preached gospel in any particular place. There are no articles of religion, no forms of subscription, no vigilance on the part of good men, that can keep out false teachers, who first adulterate, and then subvert the gospel of Christ.

It is the bounden duty of such congregations as have the true and lively word of God set forth to them, to improve the privilege, and to pray for its continuance among them; that no Pelagian or Socinian errors may succeed, or be permitted to prevail to the adulteration of the Gospel, and the destruction of true religion and virtue. For where there is not sound doctrine, there is not the Spirit of Christ; and where the Spirit of Christ is not, there is neither will nor power, nor any gracious effect produced.

I trust, my brethren, you in this place know this to be the day of your merciful visitation. The word of God is dispensed among you richly; you have the pure word, the pure worship, and the pure ministry of the Gospel: And, that these blessings may be long continued among you, I would intreat you duly

to

to improve them, to your present and endless comfort, by walking as becometh the Gospel of Christ; by adorning the doctrine of God our Saviour in all things, by patient perseverance in well-doing. And thus may we hope that the Gospel will flourish, and be perpetuated amongst you in the ages to come.

We come now, 3dly, to consider the doctrine of the Divine Sovereignty, as it respects individuals. The subject is extensive, and we can notice but a few particulars. With respect to the application of the Gospel (the experience and the power of it on the heart) we must confess,

"Wonders of Grace to God belong,"

both in the calling and in the sanctification of his people.

Some are called early in life, and pass through the waters of baptism to spiritual regeneration at once. From their childhood they know the Holy Scriptures, which make them wise unto salvation, through faith which is in Christ Jesus. Others are called in advanced years, and under various circumstances in their outward, mental, and moral condition. Some are led forward by mild, gentle, and gradual illuminations, being drawn with cords of a man, and with bands of love; while others again, like the penitent thief and

the perishing prodigal, in the last extremity find mercy; and of whom it may be said: "Is not this a brand plucked out of the fire?" Some receive the good word of God, the seed of eternal life, in their youth, but the fruit doth not appear until riper years. Like the wheat buried in the furrow before the winter, many a storm passes over it, and all seems to be lost for a season; but the dreary winter closes, and the sun's vivifying rays penetrate the earth, and then the good seed appears again, and is soon ripened into harvest: so it is with some souls who are ordained unto eternal life. Many storms and troubles pass over their heads; the world seems to overwhelm all good in them; and after various conflicts, trials, and distresses, as the winter of life is drawing towards a close with them, they revive to an immortal spring; their sun goeth no more down, nor doth their moon withdraw itself: for the Lord is their everlasting light, and the days of their mourning are ended.

The means by which it pleases God to call his people, are very various. The instrument (generally) is his preached word; but sometimes a providence, a casual reproof, or, more commonly, sickness, is made the speaking voice to the conscience. Each one is led by a way

that he knew not, nor could have devised; and each one will ascribe it to sovereign goodness that the means chosen, were made effectual. The crowing of a cock awakened Peter to repentance. A voice from heaven arrested Paul. A Philip was sent to instruct the Ethiopian treasurer. The means are no less his, than the end; and every pious mind will readily agree—

> "Grace first contrived the way,
> To save rebellious man,
> And all the steps, *that grace display*
> Which drew the wondrous plan."

Nor is the sanctification of believers less wonderful than their calling: "Who can bring a clean thing out of an unclean? Not one." Job xiv. 4. Yet this wonder doth God work, when he perfects that which concerneth the souls of his people. Through what changes and sufferings are they ordained to pass for this purpose! They have not only to fight against flesh and blood, but against principalities and powers; and in these conflicts are often reduced to great extremities, so as to call forth all the energies of faith and prayer. "Without are fightings, within are fears." They are encompassed on the one hand with infirmities, and on the other with a cloud of witnesses; and have often, very often,

cause to lament their frailty, with shame and confusion of face. When they look back, what presents itself but a mortifying view of the prevalence of sin that dwelleth in them? How often have they fallen every day! How often have they repeated the original error of forsaking the fountain of living waters! On a review of all circumstances, of their spiritual declensions and revivings, their dangers and escapes, their sins and their mercies, they are a wonder to themselves; and are ready to say, in reference to God's gracious dealings with them, What hath God wrought! Who can trace the mystery of his unbounded grace?

The history of the individual may be nothing to the world; and few histories of the kind can be published with any advantage. Yet every event in the life of the meanest of mankind, viewed in its connexion with the eternal world, becomes infinitely important; for, "whatsoever a man soweth, that shall he also "reap."

He that soweth to the Spirit, has every step of his path marked out to him, with the promise, that all things shall work together for his good. And when the mystery of God's dealings with his soul shall be finally unravelled, and the top-stone of his salvation shall be brought forth with shoutings, crying, Grace,

grace

grace unto it, he will clearly perceive the reasons of the Divine conduct, in all his dispensations towards him. Even in this life, faith can say, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

It seemed a hard case when God, for the purpose of making his servant a sign to his people, said to him, "I will take away the desire of thine eyes with a stroke, but thou shalt not weep." But if we could see the end, if we could look within the vail, we should perceive that all is well: and though tears are not denied to us, and Jesus himself wept with them that wept, yet we should learn to weep, as though we wept not; being intent only (whether in sorrow or in joy) on fulfilling the end of our existence to the glory of God.

On the commencement of a new year, it is natural for us to consider the hand that hath helped us hitherto. Have we been visited? Have we been in deaths oft? Have we had temporal troubles, and spiritual conflicts? What is the sum of the instruction of this mystery, but that God willeth our sanctification; and that he is choosing the best means for accomplishing this important end? We are in safe hands. Let but patience have its perfect work in us, a little time will clear up all;

all; and we shall assuredly "reap, if we faint not."

We might here state (if time would allow) the benefits which are derivable from the doctrine of the Divine Sovereignty.

1st, As it gives rest to the soul, amidst an ocean of trouble and uncertainty. Nothing comes by chance. Afflictions spring not out of the dust: infinite goodness directs and disposes every event. We have therefore to be careful for nothing, but to love God with our whole heart, and soul, and strength.

2dly, As it opens a door of hope to all. All hope for sinners arises from the Divine Sovereignty. Take this away, and the foundations of the Gospel are subverted. Where else can the hopes of a guilty sinner stand? Does he *deserve* salvation? Hath he *merited* deliverance by such costly means, as the Gospel reveals? Can he save himself by paying a price? Can he sanctify himself? Can he make any claim, or say it would not be just in God to leave him under the guilt of all his sins? All these questions must be answered in the negative; so that nothing but the sovereignty of the Divine goodness, remains as a reason for hope. "He will have mercy on whom he will have mercy." Why then not on me? may every sinner say; and thus be

be encouraged to lay hold on the hope set before him.

Lastly, this doctrine places man where he ought to be, namely, prostrate in the dust of self-abasement before the throne of God. It strikes at the root of his self-righteous tendencies; it prepares him to offer the sacrifices of a broken and a contrite spirit, which God will not despise. Both our calling and sanctification being altogether of God's free and unmerited mercy, together with the means leading thereto, we are at length brought to the perfection of Christian experience, or rather, to the happiest result of the Divine discipline, and the safest state in which we can hope to be on this side eternity; namely, a state of self-loathing and devotedness of heart to God. The first is thus expressed by the prophet: "Then shall ye remember your own evil ways, and your doings which were not good, and shall lothe yourselves in your own sight, for your iniquities, and for your abominations."—Ezek. xxxvi. 31. The other is the invariable experience of every one who has obtained mercy: "What shall I render unto the Lord, for all his benefits towards me?"—Ps. cxvi. 12. "Lord, what wouldest thou have me to do?" said the grateful apostle: And every heart, penetrated with the great love of his Saviour Christ,

Christ, will find in it irresistible motives to devote himself henceforth to God, who has chosen him out of the world, redeemed him from a vain conversation, given him a good hope through grace, and established his goings; and who hath promised still more, to bring him "to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Thus to find himself (unworthy sinner that he is) receiving a crown of righteousness, yea, freely saved and lifted up for ever, well may he say—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of his people?" and who can be compared unto the Lord, who is "glorious in holiness—fearful in praises—doing "wonders."

I must now close the subject. It has pleased that God, whose way is in the sea, whose path is in the great waters, and whose footsteps are not known, to preserve us to the beginning of another year. In looking back

on

on that which is past, several of us can, with the Psalmist, sing both of mercy and of judgment. It is the Lord; and blessed be his holy name, for the support which we have received in the darkest seasons of affliction and misery, and for the consolations he hath administered in the midst of the deepest overwhelmings of human woe. The Lord liveth, and blessed be our rock; and let the God of our salvation be exalted.

It has been usual for us, (through a long period back) to begin the new year with a recollection of past mercies; to begin, as it were, anew our Christian race, and to start, as it were, afresh for the prize; stirring up our hearts to persevere in every holy purpose, that we may abound more and more in the work of the Lord, and finish our course with joy. And, as nothing can be more animating to a real Christian than to hear what is going forward in the earth to the glory of Christ, we have generally noticed the progress which true religion is making in the earth, and the means employed for the diffusion of it in India. I have on a former occasion mentioned the British and Foreign Bible Society, instituted in the year 1804, the exclusive object of which is to promote and assist the circulation of the Scriptures both at home and abroad; and for this

this purpose they have established a corresponding committee in this country, to aid them in translations, and to forward their general views.

We have just heard of Bible Societies formed in many other parts, on the same principles: That six have been established in Ireland, and that religion has flourished there during the last four years, beyond the history of any country. An unprecedented number of the ministers of the Established Church have engaged, with peculiar zeal, in diffusing the knowledge of God and his word, and in preaching the gospel with power; and there is such fruit under their ministry, that makes them daily say, What hath God wrought! Praise, eternal praise, to our Jehovah, who hath begun, and, we trust, will carry on this glorious work!

Accounts have also lately been received from the coast, of the prosperity of the English missions, particularly that of Tanjore, where thousands are adding to the church of Christ continually. In a new district, six congregations have been lately raised, but the labourers are few; and, (which I particularly wish to bring forward at this time, and to press upon your attention) there is a melancholy dearth of the Holy Scriptures. It amounts to nearly a famine

a famine of the word; and I now call upon you, who have so lately * been distributing to the poor, with liberal hand, the bread that perishes, to devise in your hearts how you may dispense the bread of life to the many thousands of the Israel of God, who are totally destitute of that heavenly manna, which fills your hearts with food and gladness, and which constitutes your comfort, and riches, and happiness.

[Here a number of extracts from letters were read; but as they related to that particular time only, they are omitted.]

I am persuaded, my brethren, after what you have heard, it is unnecessary for me to trespass longer on your time; you will begin the new year with this labour of love, and you will be blessed in your deed.

Five hundred Tamul Bibles may be purchased for somewhat less than eight thousand rupees. Let us not say, "But what are they among so many?" These will furnish a bible to every twenty-four persons among the twelve thousand Christians in Tanjore. I need only add, subscriptions will be received by the

* On Christmas-day, sicca rupees 7,325 were collected for the Charitable Fund.

Rev.

Rev. Mr. Thomason, who will also circulate subscription papers, with information concerning the British and Foreign Bible Society, to those who wish for it.

And may that God who crowneth the year with his goodness, prosper this beginning! May he prosper our affairs, our families, our souls, and particularly this undertaking! We conclude with the solemn prayer of Moses, the man of God—"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."*

* Preached at the Old Church, Calcutta, Monday, January 1, 1810. There was no collection made at the church. On the same day, 3,000 sicca rupees were subscribed, (sent to the treasurer, Rev. Mr. T.) and on the 31st January ensuing, the subscription was closed, amounting to 9,000 sicca rupees.

SERMON XII.

FOR A TESTIMONY.

Preached at the Mission Church, Wednesday Evening, December 31, 1806.

1 Cor. ii. 1, 2, 3, 4. *"And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."*

THE Apostle, on some occasions found it expedient to speak of himself, and of his conduct as a minister of the gospel, towards those among whom he labored.

It would be arrogant for any minister at this day to compare himself with St. Paul, who while he confessed himself to be the chief of sinners, was allowed by all to be the very chiefest of the Apostles. None will pretend to his talents, or authority, or zeal, or usefulness.

Yet every true minister of Christ, will find some particulars in the character of Paul, to which he may find some resemblance in his own experience. If he cannot approach him in the dignity of his office, or in the height of his revelations, he may find even in his infirmities, in his purpose, in his sincerity, and in his plainness of speech, many things applicable to himself, and which he may apply, without indulging a spirit of vain glory.

It was on Good Friday in the year 1787, nearly twenty years ago since I commenced my ministry in this place, and I recollect the text was, part of the words, which I have now chosen, viz. "I determined not to know "any thing among you, save Jesus Christ, "and him crucified."

I propose this evening to take a retrospect of my ministry among you, and to notice some circumstances in the apostle's declaration, which seem to suit my own case. There are three things mentioned in the passage before us, and we shall take them in the order in which they arise: The Apostle asserts,

1st, That he used great plainness of speech. "I came not with excellency of speech or of wisdom. My speech and my preaching was not with enticing words of man's wisdom."

2dly, That he was determined not to know any thing as the object and basis of his ministry, save Jesus Christ, and him crucified; which he calls declaring the testimony of God.

3rdly, That during his ministry among them he was in weakness, and in fear, and in much trembling.

The Apostle used great plainness of speech. He did not flatter human nature, or "cry Peace, peace, when there was no peace." He did not philosophize on mere speculative opinions, nor try the power of moral suasion, in the enticing words of man's wisdom; nor descant on the virtues and dignity of human nature; nor comfort those who go about to establish a righteousness of their own, and make good works their boast and dependence; nor deceive those who thought themselves safe, because they were within the pale of the visible church.

He could not be moved by the carnal maxims of those, who say, "Prophesy not unto us right things; speak unto us smooth things, prophesy deceits." On the contrary, he delivered his message as an ambassador of Christ, in the plainest terms. He kept back nothing that could be profitable to the souls of all who heard him, and shunned not to declare the

whole counsel of God, whether men would hear, or whether they would forbear. He certainly used no enticing words, when he declared, that there was "none righteous, no not one;" that "all had sinned and come short of the glory of God;" that all were equally "children of wrath;" that all were "under the law and under the curse;" that all mankind by nature, are "alienated from God," "at enmity with God," even "haters of God," "hateful and hating one another." He preached, "that every mouth should be stopped, and all the world become guilty before God;" all deserved to perish and to perish everlastingly: nay, that this must be the issue of a natural, unconverted, unregenerate state; and that nothing could save men from so great a death, but the grace of the Gospel. He addressed himself to every man's conscience in the sight of God, swept away all self-righteous foundations; and followed up the purpose of the Holy Spirit, by convincing men of sin, of righteousness, and of judgment. The whole end and scope of his ministry was to declare the testimony of God, with such plainness, that he might be pure from the blood of all men. He therefore became all things unto all men, that he might save himself,

and

and some that heard him. He knew the worth of immortal souls, and that "the man that winneth souls," whatever is thought of him by the world, "is wise."

Since it pleased God by the foolishness of preaching to save them that believe, he gloried in what the world despised; and proved, by the efficacy of the Gospel, which he preached, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

The Apostle knew that this was not the path to fame or worldly esteem, but to persecution and reproach. But he conferred not with flesh and blood, consulted not his own ease or interest; and "counted all things loss that he might win Christ, and be found in him." "Do I speak to please men?" saith he, "if I yet pleased men I should not be the servant of Christ;" he might have added, nor *your* servant: or, as he presently adds, "am I your enemy, because I tell you the truth?"

On review of my own ministry, under this head, I may observe, that however far I have come short of the Apostle's faithfulness, and plainness of speech, you can testify, and the world can testify, that I have not sought to please men, that I have not used the enticing

words of man's wisdom, in declaring unto you the testimony of God. Those doctrines which are the stumbling-block of self-righteous pride, the scorn of the formalist and nominal christian, and the disgust of worldly minds, I have not shunned to declare with the utmost sincerity, simplicity and plainness. On original sin, and the necessity of regeneration, you have had line upon line, from the Liturgy, articles, homilies, and fathers of the church, as well as from the Scriptures themselves. On these important points, you have heard at large, all that has been said by our martyred Bishops, and most apostolic men of the Church of England; such as Cranmer, Ridley, Hooper, Latimer, Hall, Beveridge, Davenant, and Reynolds; chief leaders of the reformation; such as Luther, Melancthon, Calvin, &c. and by the best divines of our own time. Thus the truth has been told you by a cloud of witnesses; but it is truth, which exposes every one who faithfully declares it, to misrepresentation and contempt. Nor is it possible it should be otherwise; for those persons must necessarily forfeit the world's friendship, who shew from the sacred Scriptures, that the friendship of the world is enmity with God; who shew that the lover

lover of the world is the enemy of God; that mankind are not born *innocent and holy*, but that they are born in sin, with a carnal mind wholly alienated from God, with evil and corrupt affections, under wrath, and hating the light because their deeds are evil: whoever they be that shew this, and at the same time, urge on the conscience, our Lord's doctrine in the 3d of St. John, of the necessity of being born again, of being born of the Spirit; and consequently of becoming new creatures, spiritually minded, holy and separate from sinners.—Persons so speaking, and making their light to shine before men in all holy conversation and godliness, cannot be approved by the world; for they are a terror to evil doers; a reproach to the ungodly, the careless and inconsiderate, and a reproof of all pharisees and formalists, who are destitute of vital religion.

If in this reproach we have shared, we may esteem it a glory. And for our encouragement to persevere, we hear One saying, "If the world hate you, ye know that it hated me before it hated you."

I desire your prayers, that I may never depart from the plainness and faithfulness of the Apostle, in setting forth the offensive

doctrines of man's fall, and recovery by grace; that my speech and my preaching may not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

In the 2d place, the Apostle asserts, that he was determined not to know any thing (as the object and basis of his ministry) but Jesus Christ, and him crucified. The Lord himself thus testified of our apostle, "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

To bear the name of Christ, was the work for which he was chosen. This work was more fully explained in the words our Lord addressed to him at the time of his conversion: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

By

By faith, that is in Christ.—This the apostle considered as the power of God, the strength of his ministry, the spring which was to give efficacy to all his efforts. Convinced that Christ was the power of God unto salvation to every one that believeth, he determined to know nothing wherever he came, but Christ and him crucified; he determined to make Christ the foundation of his ministry, the sum of all his preaching; and to consecrate his whole life to the exclusive business of bearing his name before the Gentiles, and kings, and the people of Israel.

We therefore hear the Apostle declaring, that "other foundation can no man lay than that is laid, which is Jesus Christ." All he says of Christ, shews his value and esteem of him; he calls him the unspeakable gift, he speaks of his riches as being unsearchable; and magnifies him, as "made of God unto us wisdom, and righteousness, and sanctification, and redemption." He proposes him as the sinner's only hope, only ransom, only righteousness, and only strength. We are justified freely by his grace, without works. If any work or worthiness of ours be included in our acceptance with God, or make any part of it, "then grace is no more grace."

I think

I think I need not hesitate, my brethren, to appeal to you, that this has been the doctrine which I have ever taught among you. It has not been lately introduced, but it has been the standard doctrine of my whole ministry among you for twenty years; from a conviction, with Luther, that with this doctrine the church must stand or fall.

The doctrine of faith and works is a new doctrine. It was unknown to the Apostles; it came in with the corruptions of the church of Rome, and it was driven out again by our Reformers. It returned again in the reign of Charles the Second, with Arminianism; and it is again losing ground by the revival of vital religion, which commenced about half a century ago.

Those who teach faith and works, as the terms of our justification, are innovators; "They have departed from us, because they were not of us;" they have departed from the Scriptures, from the apostolic doctrine, from the fathers, from the reformers, from their own standard of doctrine, their own liturgy, articles, and creeds. But neither their cavils nor contumacies ought to move us from the faith and hope that is in Christ Jesus; nay, rather let us join issue with the Apostle—"I am determined

determined to know nothing among you, save Jesus Christ, and him crucified." That which he accounted the rest and refuge of his soul, that in which he placed all his safety and all his hope, must be the proper foundation for us to trust unto. How clear and explicit he is on this subject: "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The evangelical prophet, Isaiah, who, like our Apostle, saw much of the glory of Christ, thus describes him and his salvation: "Thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a *tried stone*, a precious corner-stone, a sure foundation."

In this description I shall only notice the expression, "a *tried stone*." Have we, my brethren, not found it so? Has not the stone, the rock of our salvation, been tried again and again? Have we not found in the day of visitation, in trouble, sorrow, and sickness, that it would bear the stress of our immortal hopes?

Have

Have we not seen it tried, by many in the furnace of affliction? Have we not seen our friends and our brethren making the trial of it in the last hour of nature's conflict, and finding it then a balm for every wound and a cordial for every case? We have: and that which gives tranquillity, and triumph in death, must be a well-grounded hope, a sure foundation indeed!

In looking back, we can reckon not a few instances of persons now passed within the veil, who found in Christ a precious corner-stone. We have heard them say, What should I do now without Christ? What should I do without his blood-shedding and perfect righteousness? What would become of me, if I had not fast hold of Christ crucified? "He has finished transgression, he has made an end of sins, he has made reconciliation for iniquity, he has brought in everlasting righteousness." Here is the anchor of the soul, which keeps it sure and stedfast. My brethren, shall we quit this *tried* stone? shall we turn aside from this bright and luminous path, for the dark and barren speculations of an adulterated gospel? Pray, my brethren, that I may be found faithful to the end, in setting forth the doctrine

doctrine of the great Propitiation, and that I may determine (so long as my ministry may continue) to know nothing among you, for eternal life and salvation, save Jesus Christ, and him crucified.

Finally, There is another particular in which I have more nearly resembled the Apostle, during the course of my ministry in this place, than in either of the other respects which have been mentioned. I was among you, says he, in weakness, and in fear, and in much trembling. No man is bound to speak much of his infirmities, because it is unnecessary, as they are generally self-evident. But it ought to be spoken to the praise and glory of Divine grace, when God magnifies his strength in our weakness. It is his way, in which he makes his glory to appear. "God" saith the apostle, "hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." Again, "We have this treasure in earthen vessels,

vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, *yet not distressed*; we are perplexed, *but not in despair*; persecuted, *but not forsaken*; cast down, *but not destroyed.*"

I shall not trouble you, my brethren, with an account of the conflicts and oppositions I have met with since my entering in among you: suffice it to say, they began early, and have continued, as you know, to the present period. But out of them all, the Lord (be it spoken to the glory of his name) out of them all I say, the Lord hath delivered, and will deliver.

The Apostle's doctrine, as far as I know, has been mine, and I have shared in some measure his infirmities. I have only now to desire that I may share with him in the issue of them, and be enabled through the same grace, to say at last with him, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not unto me only, but unto all them that love his appearing."

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The continuance of your prayers for this purpose, is what I most earnestly desire; and my prayer for you, my beloved brethren, shall be, "that ye be stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Amen.

THE END.

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